Thins

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NO. 39

VOL. 1. EXPERIENCES WITH THE SPIRIT

ENEMIES OF SPIRITUALISM.

BY J. M. ROBERTS. [CONTINUED.]

The trial of Mr. and Mrs. Bliss continued for eleven days, during which time the prosecution was given entirely over by the States' Attorney to of having been wronged by Mr. and Mrs. Bliss. Why then did that concern go to so much expense and trouble to secure a conviction in that case? It was because the conductors of that Jesuit organ had undertaken the contract of putting an end to Spiritualism and had gone into the conspiracy with Diesinger and Harrison to perpetrate one of the most infamous frauds upon the public, and one of

fenceless people, that was ever conceived. The principal witnesses for the prosecution were Philip Dissinger, William O. Harrison, Helen Sny-der, the female intimate of the latter, Louis N. Megargee, the *Times* reporter, Oharles Fricka, Charles Buschner and William S. Roberts. All these were bigoted Catholics and the subservient tools of the Jesuit power. The only other witnesses resorted to whose testimony had any bearing on the case, were the two Wolff brothers, who were Jews. In relation to the testimony of those witnesses we do not hesitate to say that, in so far as it was calculated to prejudice Mr. and Mrs. Bliss at that trial and in public estimation, it was wickedly false. Especially was this the case with the testimony of Harrison and Snyder and William S.

Having exhausted their testimony the attorney for the conspirators closed their case. Mr. and Mrs. Bliss were called in their own defence. Their testimony was so manifestly truthful and utterly destructive of the fraudulent scheme of the conspirators, that they had but one resource to help them out and save themselves from being detected in their villainy. Mr. and Mrs. Bliss had subpænaed William S. Roberts as a witness for the defence and the conspirators fully calculated that he would be called to testify on that side, when they could avail themselves of his perjured testimony to the best advantage. They therefore closed their case without calling him. Their consternation may be imagined when Roberts was notified that he would not be called as a witness. Without his perjured testimony the utter rout of the conspirators was certain. Some plan had to be devised to secure

Roberts, who was unknown to the public as a medium, until after the announcement of the campmedium, until after the announcement of the ca tended to give seances. Suspecting him to be the unprincipled villain which he afterwards proved himself to be. I attended two of his performances

and became satisfied he was a cheat. After they found that Roberts would not be called, as they had confidently expected, the conspirators got together and arranged that Roberts, vho was in their employ, should give a bogus performance that evening, at which Lawyer Heverin and Reporter Louis N. Megargee, representing the conspirators, should be present. It was arranged that Roberts was to confess his dishonest practices as a spiritual medium, The object of this movement on the part of the conspirators was threefold: 1st. It would enable the Times to announce the next day, the detection by its worthy representative, Megargee, of another mediumistic fraud and thus secure the putronage of those whose prejudices would be aroused by this villatious deception. 2d. It was intended to prejudice the jury and the court against Mr. and Mrs. Bliss, and to give a color of truth to the lying testimony of the Common-wealth's witnesses, in case they could not get Roberts on the stand. 3d. It was intended to conceal the fact that Roberts was in the employ of, and associated with the conspirators in their plot to deceive the public an I falsely imprison the mediums, and at the same time give Lawyer Heverin the opportunity to successfully deceive Judge Briggs, in violation of his official oath. This arrangement

was fully carried out. The next morning, when the Court met, Mr. Heverin moved to suspend the taking of testimony for the defence in order that he might call Roberts as a witness for the State. He stated as the reason for his motion, that he had only learned that Roberts was an important witness for the Commonwealth after he had closed the case. This motion Mr. Bowman opposed as being most unreasonable and improper if not illegal, and the grounds assigned for it as most questionable. Judge Briggs granted the motion, saying as he did so, that when a member of that bar in good standing, under the obligation of his official oath made such a statement as that which Mr. Heverin had made to him in apparent good faith, he could not disregard it. Roberts was then called to the stand and told the story of the part that he had had in the conspiracy from the time he announced himself as a medium. Fearful as had been the periury of Wm. O. Harrison and Helen Snyder in this case, it was even surpassed by the perjured testimony of this miserably intruthful man. This step of the conspirators was not a whit less fraudulent and vile than were all the other measures which they resorted to, in order to effect their infernal designs against truth and instice. When they had accomplished this disgraceful feat their ingenuity was exhausted and the trial proceeded to its close. I will have to defer further particulars of this remarkable trial until my next; but will now give a few facts to show that the spirit world were not indifferent spectators of that fearful contest for the maintenance of truth. Just before the day fixed for the trial of Mr. and Mrs. Bliss, at a sitting with the former he was controlled by one of his familiar spirit guides who stated that he was requested by a number of spirits present to permit them to state through him the object of their coming. I then received this communication

"William T. Hodges, Judge Edmonds, Doctor Franklin, L. Judd Pardee, I. J. P. Collyer, William White and George Redmond, Greeting: — We anxiously wait and watch with the deepest interest, the conflict which now comes to a head. We have long predicted the great battle of Armageddon and now the children of the Lord and the servants of the Devil, are gathered together on the great battle field. We most happily send you greeting in this hour of your need. Forget not the great power that is already behind you. Trust in God and the Angel-world to help you in the hour of your pouble. We have guided you to victory thus We intend to carry you through triumphant; if not to-day, soon to come. We brought you here to-day to give you evidence of our intervention at this time. Do not hesitate to tell the people that you trust in our power to help you."

JOY FAIRCHILD,

Secretary of the Bliss Defence Committee. WILLIAM JONES,

Interpreter On the morning of the day that the trial began and just when we were about to leave Mr. Bliss house to attend the Court, Mr. J. Madison Allen, who was there with Mrs. Allen, was controlled and the following communication, purporting to come from the spirit of George Washington, was given and taken down by myself as it fell from the lips of the entranced medium. From frequent occurrences of with the purple the kind during the trial I am convinced that Mr. O. W. Holmes.

and Mrs. Allen were influenced by the spirit-world Spiritual Predictions Through Shaker epiphanies of Spiritualism will be Christians.—R. Dr. G. D. Henck's Plan for a Permanent can readily conceive of simple measures that may to come to Philadelphia and assist, by their mediumistic presence, in the great battle of Armageddon between the Spirits of Light and the Spirits of Darkness that was then being fought in and around that Cradle of Liberty, "Old Independence Hall." Here is the communication referred to. Read it attentively, for it merits it.

"Good Morning:—It is somewhat difficult to control conditions up to the requisite degree of passivity this morning, especially inasmuch as time James Heverin, Eq., the private counsel of the Philadelphia Times publishing concern. What had the Times especially to do with the prosecution of that private complaint of Philip Diesinger? No one connected with that paper made any complaint of connected with that paper made any complaint of definition of the prosecution of the private connected with that paper made any complaint of definition of the prosecution of the private connected with that paper made any complaint of definition of the prosecution of the private connected with that paper made any complaint of definition of the prosecution so calm, passive, quiet and receptive, that we, who dwell in the atmosphere of peace, love and harmony may interject our conditions-our thoughts and de sires into this seething caldron of bigotry, intolerance and persecution which is now boiling so spiritedly, if not spiritually. We want to hold fast to the ground we have gained—to the points we have made, in the work of developing a new order and system of things. We who were largely, or almost wholly instrumental, so far as the mortal side is the most heartless outrages upon innocent and deconcerned, in weaving the original fabric of the American Government; and who have tenderly and carefully guarded it from that time to this, in the midst of every storm which has assailed it, and through the sunshine which has blessed it; are determined that it shall prove to be, henceforth, as in the past, until its mission shall be finally ended, a bulwark of defence and protection to American liberty—to freedom of conscience and to all those inalienable rights which inhere in the constitution of man and the fitness of things. That is to say, viewed as a political fabric, simply, its mission has been and must be to furnish certain conditions indispensable to the objects had in view by the im-

nortal world long years, yea, centuries agone.
"When Christopher Columbus, inspired from on igh, wended his dubious way o'er the trackless waves in search, as he thought, of a passage to the Old, but as it shall yet prove in reality to the home of the New World—the new system of government, and ultimately shall I say, to the new system of civilization which the world has waited for so long brough the dim and dismal ages of the past; which prophets have foretold, which seers and sages have caught glimpses of; and which now we have the promise of in the immediate signs of the times, through the development of Modern Spiritualism, here and now on this continent, in this century; and which we believe and know is being born today through the struggles and trials, the travail pains, which are wringing society to its very foun-

edged by even the courts of the land; we conjure you to be true and faithful to the work and the cause you have espoused (which is perhaps an unnecessary request:) but also, that you will extend to these workers whose lives have been consecra ted to humanity's work as co-operators with us your appreciative sympathy which is the helping hand, and that you will meet with us at the earliest opportunity, at the point designated yesterday for the purpose; 1st, of making connection with cer tain forces which will be brought to bear upon all for the carrying out of our ulterior plans in the development and building up of this new civilization of the future, and in the next place, to obtain cer tain immediate results in order to meet and bridge over the crisis now upon you all, and which would destroy you all; but which we have pledged ourselves to overrule for the triumph of right and th progress of the race."

Immediately after the close of the communication tion the medium rose from his seat, walked t where I sat writing, extended his hand, and, still under the control of the communicating spirit said: "Know the right and dare maintain it. These were the precise words which were addresse o me, in precisely the same manner, by a mater dized spirit form which purported to be that o General George Washington, on the evening of the standard of t Nelson Holmes, at the residence of Col. S. P Case, No. 1601 North Fifteenth street, Philadel obia. This remarkable and significant occurrence took place in the presence of a room full of highly intelligent and influential people from various se tions of the Union; and all who were present say the form in the fully lighted room, and no person so much as hinted a doubt of its being what it purorted to be. The resemblance of it to the likenesse of Washington was most striking and beyond the ower of mortal to imitate.

The same spirit had the day before controlled Mr. Allen and communicated with me in the pri vate office of W. P. Bowman, Esq., opposite to In-depence Square; but not having the facilities of aking down his communication, I made notes a the time of its purport. He spoke of the part he had taken in the momentous events which had transpired one hundred years before on that sacred spot. and bow familiar to him were the buildings and grounds, where was to be fought, at that time. battle for freedom and right, as important in its ultimate results as were the battles which made the American Government possible; or those which had been fought to prevent its destruction. He assured me that Spiritualism would gain a complete victory in the impending trial of the mediums, and bade me to stand firm and faithful to the end. He then requested me to have a meeting of as many medicms as could be conveniently assembled, and designated the residence of Col. Kase as the place of meeting. It was to this that he referred in the communication of the next day. The meeting was held, fifteen mediums being

present, and we had one of the most remarkable seances that I ever attended. Many of them were controlled and communications given through them. One of those communications purporting to be from Stonewall Jackson, and addressed to me concerning the impending battle in the courts, made a deep impression upon me.

In recording the notes from which I am quoting,

find this memorandum: "While I write this, the jury in the Bliss case are out. They have a veidict is found, will not be known for three hours yet." The result will be told hereafter.

A CREATING and informing spirit which is with us and not of us, is recognized in real and in rage of Achilles: it is the Muse of Homer; it is the Daimon of Socrates; it is the inspiration of the seer; it is the mecking devil that whispers to Margaret as she kneels at the altar; and the hobgoblin that cried, "Sell him sell him?" in the ear of John Bunyan; it shaped the forms that filled the soul of Michael Angelo when he saw the figure of the great Lawgiver in the yet unhewn marble, and the dome of the world's yet unbuilt basilica against the blank norizon; it comes to the least of us as a voice that will be heard; it tells us what we must believe frames our sentences; it lends a sudden glear of sense or eloquence to the dullest of us all, so that, like Katterfelto, with his hair on end, we wonder at ourselves, or rather not at ourselves, but at the divine visitor who chooses our brain as his dwelling-place, and invests our naked thought with the purple of the kings of speech or song.

Media Many Years Agone.

BY JULIA H. JOHNSON.

From 1837 to 1844 the spirit of Mother Ann was frequent power in our midst, and made many promises and predictions through various agencies of both sexes.

At about the close of her work among us, she and: "I have a mission to perform outside, and must now leave you for a time. Gather and garner up every crumb which has been given, for a spiritual famine is near." She said: "When my irst-born are all called home to rest" (meaning those who had received the faith from herself and co-workers personally) "there will be such days of darkness among you as my children have never before arealized. Persecution will come, and many, through fear and discouragement, will faint by the way. But to all such as will stand steadfast and true to the call of God, which they have received through the testimony of this blessed gospel, I leave with you my everlasting love and peace."

Copious tears were shed, touching addresses made and solemn pledges given. She said again: "When my work is clesed, which I now go to perform, I will return to my own, and may my own be ready to receive me, for I shall come with an increase, yea, such a fulness of power and gifts of God as ye have not yet known." She bade us "be faithful, and to keep pace with the gospel increase." saying, "my visits will be but seldom, but ministering angels will be sent to watch over and keep all who will be true." She bade us farewell, and we felt agrieved as though an earthly parent had departed from our midst. And since those days we have had untold tribulations. Our day has been dark, indeed, and the spiritual famine sore. Many who were then with us have fainted by the way, and been scattered to the four quarters of the earth, as it were, while yet others have passed on to the higher life, so that very few remain to tell of the good things of that day; and those who were not cognizant of them can scarcely credit the story when told. And such neither are eally believers in the more modern manifestations

There were many curious symbols given while the varied gifts of that time were in exercise, one or two of which I will here mention. A little straight and narrow path, in which to walk ten minutes each day, with a book of solemn and serious reflections, in which to study the past, liberty, human rights, freedom of conscience; as you love mankind—as you love this glorious, this auspicious movement, Modern Spiritualism; we conjure you in the name of that enfranchised host, made happy by contemplation of the mankind. while pacing back and forth upon the floor. It searched and read by angels representing the "Heavenly parentage." The mediums were tried and trusted ones, prepared through much tribulaapartments where many were assembled together: bowed as they entered, stooping to the floor, and giving three distinct raps. It seemed very solemn. The mediums were strangers, living in another society, yet they read the inner tablets correctly, even to the very thought, on that occasion, so several affirmed. Many were praised, and a few rebuked for unbelief.

LETTER FROM PROF. KIDDLE.

To the Editor of Mind and Matter. Your last issue contains an editorial upon "Prof. Kiddle," which contains many seriously erroneous statements, not only in regard to myself, but in relation to the truth of spirit communion. You represent (or rather misrepresent) me as claiming to have made, or presented, certain great "discoveries" in respect to the "relation of Spiritualism to This is not correct. The commu-Christianity." ications published by me present "a revelation of the future life, and confirm the fundamental doctrines of the Christian faith," and, in the main, coincide with those received by others presenting a similar revelation. All I claim to have done s, to have edited and arranged the communications, presenting them as they came, and explaining the manner in which they eceived. After an extensive reading of communications received by others, it certainly appeared to me that these messages, especially in their variety, and coming, too, from so large a number of spirits of different grades, presented some features of this revelation in a clearer and more impressive manner than most others, and exhibited some of the higher aspects of spirit communion. That they embodied additional evidence of the cardinal truths of Christianity, certainly was not due to any "prejudices or preconceptions" of mine; had it been otherwise, I should have published them nevertheless. The truth, with me. I think, has mightier claims than any doctrines or dogmas. As the book says, "the truths most earnestly presented in these messages are those that Ohrist and his apostles taught; our duty to love God with all our heart: to love each other, and to follow the divine example of our Saviour in all things, and faith in the eternal world—a world of future rewards and punishments." Do you, as a Spiritualist, deny this? If you do not, you are as much a Christian as I am. Certainly, you are too well versed in the history of Modern Spiritualism not to know that the most prominent and reliable investigators have reached the same conclusion in this respect, namely, to assert the substantial truth of primitive Christianity. Let me cite a few ex-

"The principal doctrines put forth in ninetynine-one hundredths of the communications of reliable spirits throughout the country, though differing in some respects from every sectarian view of theology, religion and morality now popular in the world, embody the essentials of Christianity, as inderstood by its best expositors."—Adin Ballou. Spirit Manifestations (1852).

"Misled by the crudities which alone are seen in in the newspapers of the day, the idea is enterout now forty hours. What the verdict will be, if tained by some that this new philosophy is at variance with the revelation through Christ, the Releemer. This is, indeed, a sad mistake, and one that believers would be too happy to correct, if only the opportunity could be afforded them."-Judge Edmonds' Appeal to the Public (1853).

"Christ opened the portals of the dark grave, and exposed the life beyond as one of progress. He brought man near to God, and bade him understand his connection with the Eather. He taught the faith we teach."—Spirit of Bucon, in Edmond's Spiritualism (1853).

"Christ is the Divine Messiah; his word is truth, and the religion founded on that word will be imnovable, provided those who claim to be Christians follow and practice its sublime teachings."-Rivail (Kardec), Heaven and Hell. "Spiritualism will make a new edition of the

rest volume of Christianity, with additional notes and explanations that shall make the soul's immortality a tangible reality, and will unfold snew the teachings of Jesus to those who seek for it in true. Godliness, in the spirit of truth and in purity of heart."—Dr. A. B. Child (1855). "Spiritualism and Christianity are identical in essence." Spiritualism is the complement of Christianity. All thoughtful believers in the

"The great truth of Modern Spiritualism is an echo of the Spiritualism of Paul. It repeats the grand lesson of Christianity. It declares in tones of love that God reveals himself-to every man who aspires after holiness. It is the Christianity of Paul, and, like him, it commands: 'Of spiritual gifts I would not have you ignorant.' It bids first to seek the Kingdom of Heaven, or a pure and holy condition."—F. L. H. Willis, discourse delivered before the Spiritualists in New York, (1865).

"I have no hesitancy in declaring my recognition of the divinity of Jesus most fully, but not in the special sense in which this idea is interpreted in the pulpits of the day. Jesus was divine, being the Son of God, and, spiritually, in the likeness of his Father."—Thomas Gales Forster (1870).

Need I quote further to show that the communications in my book agree in their Christian character, with the conclusions arrived at by other inves tigators in the same field? I could cite William Howitt, the author of the "History of the Supernatural." Dr. Buchanan, Dr. Peebles, Rev. Samuel Watson and Dr. Crowell, all able and experienced in Spiritualistic investigation: but enough has been presented to show how remarkably unanimous is the testimony of Spiritualists to the truth of Christianity as Christ taught it. I speak not of theologic dogmas, most of these are a stumbling-block in the way of Christianity, as many Christian ministers are now often heard to acknowledge.

In the light of this substantial unanimity on the part of experienced Spiritualists, what force is there in any of the "points" which you make against me in your editorial? How can I be charged with aiming to "mould and lead the cause of Spiritualism to contracted purposes," or of attempting to "Christianize the Spiritual movement?" Please consider, candidly, whether the position you assume is not due to your own anti-"Christian prejudices and preconceived notions," and reconsider your dogmatic statement that "Modern Spiritualism is ressentially antagonistic to all that is comprehended in the term Christianity." In the light of my experience, I say it is not. HENRY KIDDLE.

New York, August 16, 1879.

[We have over and over again reconsidered that dogmatic statement," and we stand ready to demonstrate its absolute correctness.—ED.]

CORRESPONDENCE.

ISLAND HEIGHTS, OCEAN Co., N. J., August 5th, 1879-Editor of Mind and Matter:

The Methodists have been holding their regular camp-meeting for several days past at this pleasant resort near the sea. Much of the best talent of this powerful organization has already been brought

off and the prestige of success. On Wednesday of last week, Bishop Simpson the great intellectual light of Methodism, preached his first sermon before an Ocean county audience In opening he made a sly thrust or two at table tipping, rapping, etc., no doubt to gratify the prejudice of very ignorant persons, who know nothing of the philosophy they contemn; but strange to say he was immediately thereafter carried into the realm of the invisibles where he dwelt for a blissful period amid the fountains of as pure, celestial eloquence as ever fell from the lips of man. He appeared the divine expositor of beavenly scenes, and the exalted medium to transmit power and inspiration from the higher world to stimulate God-like action in the inhabitants of this. No wonder that loud amens and tearful rejoicings responded to the echo of his voice. He portrayed man as being something higher than the infernal, and dwelt largely upon his relationship with his Maker, and his ability to encompass with thought the whole creation of God. Oh! that a larger portion of the Methodist ministry could be constrained to lay aside the pernicious teachings of man's "depravity the "vengeance of God"—the devil's importance, and come out and acknowledge the accessibility o angel aid as does this white-haired bishop-this

true follower of the immortal Wesley. In notable contrast to the foregoing was the sermon of Rev. Mr. Bartine, preached at this place on Sabbath morning last, and which was a startling exhibit of the terrible beliefs embraced in aucient Methodism-especially so to young persons who had been impressed with milder ideas, in reference to the attributes of all wise, all foreseeing and an all powerful deity. The venerable representative of his creed; accredited the devil with almost unlimited ability to deceive men, said that "bell was paved with good resolves; and what did it matter, to the saved with God, how high the flames thereof might lap when they are in the blessed arms of the Lord." He said that "Spiritualism was of the devil—and all the raps and table tippings were at the suggestion of his majesty, to deceive the poor fools, of which the world is full," (thank heaven!) 'who study that kind of mechanical theology—that the devil was well versed in family history and could bring back intelligences purporting to come from the dead, far more correctly than friend or relative could remember, or ever learn to convey that information."

All this was said, no doubt, to intimidate a band of spiritual believers in this county, who depend ipon the inexhaustible fountain of truth for knowledge; and, not upon the transparent false teachings of theological combinations of men—organized o sustain temporal power and live upon the sweat

and brains of their fellow-men. The remarks of Mr. Bartine led to the query that if it has taken a corps of many thousand preachers and several hundred millions of money innually in the United States to combat the desulory attacks of Satan upon the very walls of Zion. s there enough material to build preachers and ufficient money in the world to make a successful lefence against the legions of "fools" with whom, as aforesaid, the devil has especial dealings? Fools are just as hard to convince as they are to conquer. His reverence made a final leap, however, out o the almost visible ffanes; which his powerful imagination had drawn for a considerable time, up from the lower pit of the bad place and then took a refreshing bath in the foolish and falacious teachngs of the other churches.

He was perfectly right and logical in his knockdown argument against predestination, for, said he, it is a selfish doctrine; but he left the devil in it alone (I suppose out of respect to his brothers of the same profession). He slapped the conce in grace always in grace" theory squarely in the face and then prepared to point his gun of heavy caliber full at the "cowardly crest of Universalism—forgetting that there is found the same allegorical scripture for the Presbyterian elect, for Baptist redemption, and for the everybody saved of Universalism, as there is for the devil, hell and the damned of the Methodist persuasion. Mr. Editor, did you ever know fanatics or lunatics to acknowledge their infirmities 2

Mr. Bartine, at the end of his discourse, gave double invitation for all persons desiring to seek the Lord to stand upon their feet. Not a response, the Lord to stand upon their feet. Not a response, as indicated, met his request. The chill waves of herror, of pride and of hate had rolled its opposing tide over a congregation of three thousand souls. The spirit of harmony had fied. Ministerial dogma had done its work. My dollar, which I, had chearfully given to uphold all that is perfect in God, had disappeared and I, too, with others, was angry for being "fooled."

ISLAND HEIGHTS.

Spiritualist Camp-Meeting Movement. BROTHER ROBERTS:

Your reporter makes me say, I favored the remaining in camp the year round, instead of using the land all the time. Now with permission, I will bricks give the plan of securing grounds for a camp-meeting that will not only be a benefit to the Spiritualists who engage in it, but of vast importance to humanity. Let Spiritualists form an association and select a suitable location on a railroad that runs its cars into the city—say Ninth and Green; so that those who have business in the city can come in, within forty minutes, in the morning, and return home in the evening. Then lay out the grounds for a park or camp-meeting grounds around which the members may put up their dwellings and co-operative houses. And those who prefer a unitary home can erect a suitable building for the purpose, having one kitchen and one dining room, one general parlor and one library and reading room, if they desire. The great advantage in this would be that if twenty-five families should thus unite together, they would save both labor and money. Instead of twenty-five cooks, kitchens and fires, only one kitchen and fire would be required, and five cooks would do the work easier, better and more systematically. The twenty cooks thus re-leased could engage in some other useful employ-

They should have a farmer in their association. and thus supply the members of the association with fruits and vegetables at first cost, and the sur-plus could be sold for the benefit of the association. And thus the women and children, who wished to work in the garden or-pick fruit, could find healthy and profitable employment. Some other industrial employments might be added, from time to time, suitable to the members; beside, the cultivation of fruits and flowers, which, together with the leisure the associative life affords, would be the means of spiritual growth and refinement among its members. Thus they could develop, educate and support mediums by furnishing such employmenis as would be congernal to them; thus being free from pecuniary embarrassments and surrounded by lov-ing friends; and the members of the association living harmoniously together, would prepare the way for receiving higher communications from the angel world. The discord of the outer world, with its selfishness and antagonism, prevents the angel world from having the conditions which are absolutely essential for them to communicate all they

The property that the members put in the association could be represented by shares of stock. For improving and beautifying the domain, the members might increase their stock by agreeing to take additional shares of stock by mouthly payments, which they could easily do from the money that they would save by this economical mode of associative life.

This plan, perhaps, might be the commencement her condition of life; one in which selfishne will not be necessary to enable one to obtain a livng. But by their united efforts, with the aid of Spiritual Congress that Robert Dale Owen said, through Cora Richmond, that his father was connected with. The object of that Congress was to sent, a son of the lady where I boarded and a memevolve a social science, so that all who would unite | ber of the class, I said: "Winfield, please take your with them could supply all their wants, shelter, food and clothing, and everything needed for their iving every one ample time for the cultivation and velopment of the refined and spiritual nature which in a great measure lies dormant in their selfish nature, the result of a condition of society which has been based upon a false system of theology and ignorance, that has already supported all | did the young man understand it? If not, he simhe kings and tyrants who made the people believe ply acted as a machine, and the next problem unthey were ruling by Divine authority. And so the | der the same rule, involving the same law would Church has always been used as the power for aid- need my personal supervision; but if he did underng and maintaining the evils and slaveries that stand it fully and clearly, then my personal instruc-

norance. Why do Spiritualists cling with such tenacity to our present social system which fills society with poverty and crime? If the Spiritualists will try that relate us to the external and to the spiritual this plan. (or devise a better one for the work). then they might have a grand place to invite their friends and those who are weary of prevailing er- discovering them; and as fast as this is done the rors and our deplorable social condition, and who are anxiously seeking for a higher and truer life of purity and fighteousness, in which people will love to aid and help each other to live harmoniously and

ovingly together. If any one has a more feasible plan, I sincerely hope they will publish it.

Yours fraternally, G. D. HENCK.

Shall We Have a "New Departure?"

Editor Mind and Matter:

You published recently the "Preamble and Declaration of Principles of the First Association Spiritualists of Philadelphia," which you very ustly characterize as embodying "formulas of Religion, Philosophy and Ethics, which, in compreustly characterize as embodying "formulas of Re-ligion, Philosophy and Ethics, which, in compre-being selves household gods. Their motives may have been good; they may have supposed that in this hensiveness, terseness of expression, and beauty of way they could lift and move forward the car style, may well challenge comparison with anything f the kind which has ever preceded it."

I have read and studied this "declaration" with ntense interest. It seems to me that its adoption by an influential body of Spiritualists, if intelligently done, with a full understanding of its scope and bearing, marks a new era in the grand move ment that is to redeem humanity. You are right in saying that the mortal author of this declaration, whoever he may be, was "an inspired instrument of supernal wisdom." For I perceive that, instead of being merely and vaguely theoretical, proposing only to maintain some: theory or "philosophy," as has been usual with such declarations, it is altogether practical in its bearings, proposing "doing good to all," and "seeking especially to aid the infortunate, the ignorant, the inharmonious and the suffering of whatever race or condition." Verily this looks as if the work of the angels i redeeming human society, was about to be entered upon at last by an organized body of Spiritualists and what more appropriate than that this should egin in the city of Brotherly Love?

Now, Mr. Editor, I am anxious to see the con stitution or plan of operations of this association In what ways and by what methods do they propose to work? I take it for granted that they mean what they have declared, and that they are not going to rest satisfied, as Spiritualistic societies usually have done, with maintaining a series of Sunday entertainments for such as can be attracted anything more than a meagre sketch. Now, why to them, consisting chiefly of platform discourses from "star" speakers, often of the sensational order. calculated more to cause the hearers to gape and wonder, and crowd to seance rooms, than to seek opportunities for relieving the suffering or instructing the ignorant i . Whatimeasures do they propos o take in instituting that insest acceptable worship" of the common parent, which consists in "doing good to all."" By what means do they intend to aid each other in "developing completeness and beauty of character." How will they ness and beauty of character." How will—they teach and illustrate the wise use of spirit communion?. How will they exemplify what it is to "live for the good of all?" And by what special means will they seek to "ail the unfortunate, etc?" Have they addinite deal of what constitutes "true lives and a pobler civilization," and how do they propose to achieve them?

Such are some of the queries which arise in my mind as I read over this statement of principles. I

be adopted for the promotion of all these ends, and that would make the society adopting them an invincible power for good in any community, provided it is composed of earnest people who mean what they say. The mere maintaining of Sunday lectures (though well enough in its place, provided the lectures are of a practically useful character,) s a small part of what might be done.

Litrast our Philad phis prothers and sisters have carefully considered all this ground, and are prepared to answer these queries, and thus set forth a model for a working association of Spiritualists that shall be copied far and wide, introducing a 'New Departure" over which the angels shall re-

joice. Yours for progress,
A COUNTRY SPINITUALIST. New Jersey, July 1879.

[The author of the above letter is one of the ablest and most prominent Spiritualistic writers in the world.—Ed.]

Things As I See Them.

BY LOUIS WAISBROOKER.

FRIEND REBERTS:—I have just been writing to. Winchester in reference to his experience with. he Ancient Band, in connection with some experiences of my own, and not having expressed the thought as fully as I wished, I have decided to try again, and this time for the readers of MIND AND

That friend Winchester, myself and many others have failed of obtaining that which has been promised us, is true, but the question to be solved is: Have we been the subjects of deliberate deceptions, or, have we, through an undue reliance on especial aid, drawn around us those who have really believed that they could accomplish, through us, certain things very much desired by them, and who, in the failure, have been as deeply disappointed as we have? Is it not time that we studied

PRINCIPLES AND LAWS

nore and personalities less? Unless we come to inderstand and practice these underlying laws, ten housand bands, from as many spirit worlds, can be of little use to us, so far as permanent practical good is concerned, and those laws are discovered through the growth that comes of experience. What do I mean? I will illustrate by telling a

tory of my own experience. Some years since I was very much troubled (while teaching) with an example in the adenda of Adam's Arithmetic. Sev-eral pages had been added to a new edition of that book, and one example defied my powers of analyis. I could not see the principle involved and failed to apply the right rule. I called upon the county superintendent and upon a college graduate for help, but they were as much in the dark as my-My class would soon reach it, night and day, carried figures enough in my brain to have printed my pillow all over (had they come through) night after night, but all to no purpose. Finally, one Sunday afternoon as I sat poring over the vexing problem, I saw where it belonged; saw the law involved, and turning to a young man preslate and arithmetic, and turn to such a page, take such an example and work it out so and so." He physical comfort, with a few hours labor per day; | did as I requested and soon brought me a correct solution.

Now I have never worked that example from that day to this; it has not been necessary; seeing the law involved I knew that a given statement worked out would bring the desired result. But have oppressed mankind and kept the mass in ig- tion was no more needed in that direction. But

UNDERLYING LAWS

world, and what we want is deep thought, experience, disappointment, anything that will aid us in personalities of ancient or modern bands are not needed as leaders. They must work with us as co-workers, as equals, or they can get out of the way. Now, what was the first step taken by the Ancient Band as connected with Brother Winchester? Was it not to have their pictures painted to get their personalities before the world? Suppose they had succeeded as they (I believe) intended. Suppose the people had been so struck with wonder and religious enthusiasm as to have flocked in crowds to look upon these works of art—that money had been poured into the treasury with which to accomplish farther results? Simply this as I see

The spirits connected with those pictures and the photographs taken therefrom, would have tied the people, possessing them, to themselves by unseen but powerful magnetic cords, thus making themof progress; but we, and they too, must learn that principles and not persons, must rule; and that the progressive car moves not through the power of organized bands alone, but only as the law of progress is understood and intelligently obeyed. pected, other bands would have tried the same thing, and the world would have been inundated with the painted faces of spirit aspirants for earthly

With the success that was promised and exhonors. If this band were really honest, then they were doubtless very much disappointed; and if not honest, they certainly were; for I cannot for a moment believe that they contemplated defeat, and

JESUITICAL CUNNING

could not have planned more wisely to enslave-to take captive-the spiritual movement, than was the plan of the "Ancient Band," had it succeeded. But we have had Peter, the Hermit in the past, who desolated Europe with his zeal for doing good, and the world of men and the world of spirits is equally cursed to-day with those whose zeal outruns their knowledge. Therefore we must look well to the evidence before we decide that any class of spirits or of men are deliberate falsifiers.

Brother Winchester writes me that he would like avail himself of your offer to open the columns of MIND AND MATTER for a history of his experiences with the "Ancient Band," but that exhaustive physical labor for bread and butter will prevent cannot those who have the means aid in this work by paying Brother W. for his time, for much good might be done thus. Think of it, friends, and see if it is not worth the while.

Riverside, August 4, 1879. TWe would gladly compensate Mr. Winchester for his time and trouble in preparing a full account of his experiences with this supposed "Ancient Band" of spirits, if we thought the patronage of MIND AND MATTER would warrant it; but of this we have our doubts. Even well informed and experienced Spiritualists do not understand the importance of such experiences as those which Mr. Winchester has had, as elucidating some of the most important truths involved in the present attitude of Modern Spiritualism .- Ep.]

Life is the jailor, death the angel sent, To draw the unwilling bolts and set us free. PHILADELPHIA, SATURDAY, AUGUST 23 M. S., 32. Entered at the Post Office at Philadelphia, Pa., as second-class matter.

J. M. ROBERTS. PUBLISHER AND EDITOR

For rates of Advertising and Terms of Sub-

What The Religio-Journal is Doing for Spiritualism.

In the Journal of August 2d, is published the following letter:

"To the Editor of the Religio Philosophical Journal: "I am an earnest seeker after that which rifies, et nobles and enlich ens us spiritually, and have sought it among Spiritualists. The want of confidence in each other, and exposure of frauds, inclines me to shut my eyes and await developments. If I continue your paper it will still be my hope for the success of the truth, that I thought I had verified and found so much happiness in Fraud seems to be written on the face of every

hing.
"A tree is known by its fruit, and such fruit as we get in Spiritualism in Rochester, is not very attractive to say the least. "I am sensible of an influence thow generated l

cannot tell that strongly inclines me towards some thing higher and better than I find around me. bave rested in the happy thought that guardian angels produced it. I doubt even that after reading your paper but the influence I have, and hope to

Is not the experience of this correspondent most natural, in view of his or her misplaced confidence in the good faith and honesty of the editor of the R. P. Journal? To such a point has he carried his work of demoralization that those who depend upon him for reliable information are led to doubt their own experiences of a spiritual medium. Has not this thing been carried too far.

A Most Pertinent Suggestion.

Under the heading of "Praise from Opponents," the editor of Religio-Philosophical Journal says: "A correspondent writes us: 'I see that in quoting commendatory notices of the Journal, you include one from the Alliance, and one from Dr. Alex. Wilder. Now some ill-natured person might say that to be praised by enemies of Spiritualism is a sign that they find something in your course favorable to their own hostile views."

In reply, Col. Bundy says:

"If we can extort praise from honorable opponents at the same time that we firmly uphold and promulgate the demonstrable facts of Spiritualism, we shall conclude that we are pursuing the truth in a fair, frank and honorable spirit, without disguise, fear, or any self-seeking inducement.'

The mistake that Col. Bundy makes is to suppose that the opponents of the truth he pretends to uphold and promulgate is in any sense true. They praise Col. Bundy, not for what he does in the interest of truth, but what he does to prevent the propagation of that which they believe false and oppose because they regard it false. The free thinking enemies of Spiritualism are not a whit more tolerant towards it than are its Sectarian enemies. The praise of enemies no faithful defender of truth will desire or boast of. Better heed the suggestion of your correspondent. Colonel. labor more for the approbation of the friends of Spiritualism and less to extort praise from its enemies. You whether you are or not.

The Religio-Philosophical Journal in a New Role.

Col. Bundy, in the last issue of his paper, pub-Lishes at length an editorial from the Seymour (Ind.) Times, of July 28th. It is a reply of the editor, Dr. Munroe, to a letter from D. M. Bennett. A specimen of what an avowed Infidel can do in the way of hatred of a brother Infidel, we think this letter of Dr. Monroe can hardly be equalled. We are at a loss to conceive what could have prompted it, unless it was that petty jealousy which rejoices at the misfortune of an overshadowing rival. To Mr. Bennett Dr. Monroe writes as fol-

It is my honest conviction that you have brought about exactly what you aimed to. I think you sought the cell you occupy. I believe your mind very much muddled on this question" (obscenity), "and your last article, where you contrast your case with that of Mrs. Besant and Bradlaugh, confirms my belief. It shows that you have been brooding over this question of martyrdom. These people gained money from all quarters and world-wide notoriety in consequence of their pesecution. To your mind it may have seemed that a parallel case on this side of the water would bring similar notoriety and fame, and perhaps fortune. I hope i may, for I wish you well. But I think the conflict has lowered the standard of Infidelity, besides engendering dissension in the ranks of Materialists that a generation of pacific acts may not wholly eradicate. But I would myself not shrink from the conflict were there any merit in the case. But there is none. Infidels may individually hold to the free love theory, but it is not a part of the Infi-

We cannot conceive how any one could more perversely misconstrue the public position of another than Dr. Munroe has done in those few sentences; and when it is considered that the man. of whom that most unjust, cruel and wholly unwarranted misrepresentation was published, was about to be silenced behind the bars of a loathsome prison, for no legal offence, but solely through the official misconduct of religious bigots, the attack

was mean and cowardly in the extreme. It is this disgraceful and cowardly treatment of a deeply-wronged man that John C. Bundy applauds with his characteristic relish for assailing the defenceless. He well knew it would not be in Mr. Bennett's power to show up his cowardly conduct, until after his release from imprisonment, and then it would be too late to receive the scourging he deserved. Bundy says:

"We ask our readers to weigh well what Dr. Monroe says to Mr. Bennett, and to remember that it is the deliberate, dispassionate, honest expresssion of a man who knows far more of what true liberalism consists than Mr. Bennett does, or ever can, in this world. Remember that Dr. Monroe, the Materialist, speaks of one in his own ranks, that this crushing exposition comes not from Christian sources, nor from an opponent (!!!), but from a man that loves Materialism, and would keep its skirts from being bedraggled in the mire of sensualism, and who does not want the cause in which he labors made subservient to the selfish ends of one who assumes the role of martyr, and strives with all his might to become a penitentiary con-

Having delivered himself in that brutal fashion in regard to Dr. Monroe's attack upon Mr. Bennett, this editorial fraud pretends to quote an anonymous assailant of Mr. Bennett. Knowing the dishonesty of the man, we believe the pretended quotation to be the work of his own untruthful ingenuity.

We turn from such journalistic depravity with disgust. Spiritualism and Materialism should not be disgraced by association with such journalism. We know nothing of Dr. Monroe, John C. Bun-

dy, or D. M. Bennett, except what we know of their public standing; but judging from that, we regard Mr. Bennett as the peer, in every attribu e as a man and citizen, of either of his cowardly as-

The Mediumship of Alfred James

We invite the especial attention of our readers to the series of remarkable communications given through Mr. James, and published in another column. They of themselves are enough to show how perfect and grand an instrument he is for the use of spirit workers for the spread of spiritual truths.

This is the medium that William R. Tice and B. Nichols of Brooklyn, N. Y.; Esquire Goode, o Plainfield, N. J.; R. B. Westbrook of Philadelphia, and John C. Bundy of Chicago, Ill., did their utmost to crush and ruin; and through whom they thought to sink MIND AND MATTER beyond the possibility of ever again floating on the stormy sea of Spiritualistic conflict.

These impotent blusterers thought that by their noisy blowing that they would frighten us, as were those of old frightened, and that we would imagine Mr. James to be a second Jonah and heave him into the sea to still their fuming rage. We had been in too many storms to care anything for that petty squall.

MIND AND MATTER sails on, with Mr. James of the lookout, at the mast-head, for the friendly signals from the evergreen shore. We are coming, spirit friends, ready to be sent on any mission which you may assign us. Under your auspices like the great Columbus, we will go forth, confident of a successful voyage and the grandest dis-

We would be glad to say that the disposition to persecute Mr. James had been confined to the men we have named, but truth and justice will not permit it. At the Camp-meeting of the First Association of Spiritualists of Philadelphia, recently held at Neshaminy Falls Grove, Mr. James was engaged by Mr. Thorn, who purchased the right to sell peanuts on the ground, to assist him in his business. To this a part of the Camp-meeting Committee took exception, and Mr. Thorn was notified that he must dispense with Mr. James's services. Mr. James had not then said or done anything to warrant this contemptible treatment; and rather than submit to further injury at the hands of these Pharisaical Spiritualists, he left them to

enjoy their self-righteous littleness: The other mediums in attendance found it but lit tle better than Mr. James. The First Association of Spiritualists of Philadelphia have concluded to run the spiritual cause without mediums or spirit ual newspapers. Their Spiritualism is of the order that the less people know of spiritual matters the better they will like them. We think that they are about right as regards their kind of Spiritu

We want it distinctly understood that MIND AND MATTER does not endorse any society that takes that course of advancing Spiritualism.

A Gross Injustice to an Honest Medium.

The August number of Spiritual Notes (Lon don), contains the following item of untruthful

information. It says: "Why do genuine mediums persist in swin dling?" We read in the Religio-Philosophical Journal, on the authority of the Boston Herald. that Mrs. Hatch, the flower medium, recently gave a seance at a private residence in Chelsea, Mass. The lights were extinguished, and the persons in the circle were enjoined to hold fast to each others' hands. Flowers were soon dropped here and there, and Mrs. Hatch began to explain how they had been brought from distant places by spirit. pands. All the gas-burners in the room had been connected with an electric lighting apparatus, and suddenly the apartment was brightly illuminated. The medium was completely exposed. In her lap was a pile of flowers, and she was caught in th act of tossing them in the air. A later Herald, however, gave an account of another seance by Mrs. Hatch. Before the lights were extinguished she was carefully searched, and the manifestations seemed to be the result of genuine spirit power One hundred and twenty-five flowers were distributed among those present. But if Mrs. Hatch should give a hundred genuine seances, they will not wipe away the disgrace and the mischief of a

single fraud. The account which was given by the Boston Herald concerning Mrs. Hatch, on which the R.-P. Journal based its false version of the affair, and which Spiritual Notes credits and publishes, was given under the head lines: "Another fraud exposed." "A medium who has been deluding her followers for a quarter of a century." This was a most reckless falsehood, but entirely consistent with the intentionally untruthful statement which followed it. But in order to show that untruthful as was the Herald in its statement, the R.-P. Journa! was not willing to be governed by its authority, but added to it, in order to amplify the scandal to make its attack upon Mrs. Hatch more effectual, and to create greater prejudice in the public mind against mediums. The whole of the alleged expose as given by the Herald was embraced in this one sentence: "All at once the room was flooded with light, exposing Mrs. Hatch with a handkerchief full of flowers in her lap, which she vainly tried to conceal with the skirt of her dress as soon as she recovered enough from her surprise to take in the situation. The gas was again turned off, the company silently consenting to let the farce

The Journal man well knew that the mere see ing the flowers on the lap of the medium, when the gas was lit, was no evidence of fraud on her part, so he stated the case to suit his own purpose. The statement of the Herald said nothing about the circle being enjoined by Mrs. Hatch "to hold fast to each others' hands." Nothing was said by the Herald about Mrs. Hatch beginning "to explain how they (the flowers) had been brought from distant places" at that seance. The Herald did not say that "all the gas burners in the room had been connected with an electric lighting apparatus," but that a "single self-lighting gas burner" had been so arranged; and, finally, the Herald did not say that Mrs. Hatch "was caught in the act of tossing the flowers in the air," but simply that the flowers were seen upon Mrs. Hatch's lap. We have time and again warned the public against placing any reliance in the statements of the Boston Herald and the R.-P. Journal, when made to the prejud ce of mediums and Spiritualism. They are both engaged in the work of rendering Spiritualism and mediums odious, and they stop at nothing to render them so.

When the Herald made its attack mon Mrs Hatch, we, never having heard of her as a medium; asked through the columns of MIND AND MATTER, for information concerning this attempt to discredit her. The responses that we received and published show that, instead of Mrs. Hatch being "a medium who had been deluding her followers for a quarter of a century," as the Herald falsely alleged she gave her first public seance on the 1st of all ages has accepted the fact as one not to February last; that her mediumistic gifts did not | disputed. manifest themselves until less than two years before. This was a lie "out of the whole cloth," but the Herald has never made any correction of it, or allowed it to be done through its columns. What reliance would any Spiritual journalist place upon the statements of the Boston Herald as to spiritual

know of none on this side of the water, and we which were thought quite satisfactory by perthink, after this, neither of those papers will be sons who had also frequented the seances credited, in such matters, on the other side.

The admitted fact that Mrs. Hatch was paid the fee for her services at that seance without solicitation on her part ought to have been enough to show any unprejudiced person that Mrs. Hatch, in the estimation of those who were present at that seance, was justly and rightfully entitled to the stipulated compensation. We trust the editor of Spiritual Notes will be more discriminating in the future in relation to the source of its information as to attacks upon American mediums. Mrs. Hatch has over and over again, both before and since this untruthful attack upon her, proven her mediumship beyond all question, and demonstrated the injustice of the least suspicion of her integrity as a medium.

The Jesuit Again at Work.

Why does the editor of the Journal labor so persistently to divert attention from the demoniac work of the Spirit Enemies of Spiritualism to suppress it? For several weeks he has persistently labored to discredit the mediumship of the worldrenowned medium, J. V. Mansfield, of New York. In the last Journal he says:

"While holding to the theory that some of the o-called (the italics are our own) spirit communications through Mr. Mansfield may be a reflex of the action of his own psychic powers, we have always refused to admit the assumption that all the enomena, in the production of which he is made strumental, can be explained in this way."

Here Col. Bundy quotes at some length from the experiences of Dr. N. B. Wolfe, eighteen years ago, while sitting with Dr. Mansfield, to show that, at that recent period, the latter had some claims to be considered a genuine medium. Col. Bundy then concludes as follows:

"We quote these facts to show that though psychometric action may explain some of the phe nomena they are (sic) far from explaining all. Mr. Mansfield is an extraordinary medium, and we learn that his powers do not seem in the least impaired by the lapse of time."

Reader, can you tell us which the writer of that jumble of absurdities most lacked, good sense or honesty? It must be borne in mind that frequently since the murder of his father-in-law and editorial predecessor, Col. Bundy has availed himself of the mediumship of Dr. Mansfield to obtain "so-called spirit communications" from the spirit of S. S. Jones. Having received just such "so-called spirit communications" as were suited to his purpose, he, with complacent indifference as to what they really were, from time to time published these "so-called spirit communications" from the spirit of Mr. Jones, in the Journal, thereby seeking to induce his readers to believe that the deeply wronged spirit of the founder of the Journal approved of his dishonest and hypocritical course. When he published those "so-called" approbatory "spirit communications," Col. Bundy said nothing about "holding to the theory that some of the so-called spirit communications through Mr. Mansfield might be a reflex of his own psychic powers." Did he hold to that theory then? If he did he was dishonest and wilfully sought to deceive his readers. If he did not hold to that theory then, why did he not? What reason has he now to hold to it which he had not at that time? If he had any such reason let him state what it is, or be regarded as seeking to mislead and deceive, in order to injure Dr. Mansfield and Spiritualism.

What is this theory of the "reflex of the action Col. Bundy want it understood that he regards Dr. Mansfield to be the author of the communications which the latter attributes to spirit influence exerted upon him? If so, does he regard Dr. Mansfield any less dishonest than any other medium who deceives to obtain money from his confiding patrons? Or, does he want it understood that Dr. Mansfield cannot distinguish between what are genuine and what are not genuine spirit communications coming through him? If the latter, ofwhat possible use is Dr. Mansfield as a medium to spirits or mortals?

Does not Col. Bundy owe it to his readers to state whether the "so-called spirit communications" which he published as coming from Mr. Jones, were trustworthy or not, as expressing the true sentiments of that murdered spirit. That they were spirit communications we know, for we have had overwhelming evidence that what purport to be spirit communications, coming through Dr. Mansfield, are invariably what they purport to be, spirit communications, and nothing else. That both true and unfaithful spirits make use of him we also have every reason to know. It is this fact which makes him the true and reliable medium which we know he is. If Dr. Mansfield or any other medium can, to any extent, control the manifestations which take place in his or her presence, to that extent they are unreliable and untrustworthy mediums. It is an inherent prerequisite of mediumship that the medium shall have no conscious or unconscious agency in producing the man-

ifestations which purport to be of spirit causation. We have many good reasons for knowing that the communications which Col. Bundy published as coming from S. S. Jones as approving of his inconsistent and hypocritical course, were the work of deceiving Jesuitical spirits who being deadly hostile to Spiritualism, sought that method of leading Col. B. to his ruin and the ruin of the paper to which he succeeded through their malevolent influences. Some of those reasons we have made public; others will be made public as occasion re

But is not Col: Bundy losing all discretion when he thus irrationally impeaches his own good faith and honesty? We have charged Col. Bundy with being a dishonest hypocrite; we have over and over again proven him to be so; but we confess to some this irrational way. This thing can go very little further without making a total wreck of the Religio-Philosophical Journal. The weekly whining and insulting importunities of Col. B. for support show the strait to which it has been brought. It does not lie in the mouth of Col. Bundy to charge the delinquent subscribers of the Journal with dishonsubscribed for a spiritual paper and he has not supplied them with one.

Spirit Enemies of Spiritualism at Their Work

Under the headline, "A Case in Point," the R. P. Journal says in the last number:

"That there are manifesting spirits who try attract notice by assuming names to which they are not entitled, is a fact well known to experienced investigators. We have repeatedly called attention o it, to inspire cautious and guard against deception; and we have seen that the pneumatology

"A friend in London writes us, under date July 14th, 1879, some account of quite a recent seance at Mr. Burns' rooms, at which Mrs. Lowe late of Washington, was the medium. Mrs. Billings, the well-known American medium, and estimable as a lady, was also present. But it ap-pears that while the James Nolan of Mrs. Lowe's circles, declared himself to be Mrs. Billing's confacts, except the editor of the R.-P. Journal? We trol, and gave at Mrs. Lowe's seances, particulars mask, fully, these untruthful and vicious spirits. in almost the same words as the advertises

Mrs. Billings — to Mrs. Billings herself her supposed control, James Nolan, now asserts that he never went to Mrs. Lowe's seances at all This fact Mrs. Billing made known. 'The bolt,' writes our correspondent. (was an unfavorable one. Mrs. Billing spoke like a lady as she is: and Mrs. Lowe showed much good sense and sweetness; but she said sorrowfully that if it were proved that the James Nolan of her circle, who seemed to her so trustworthy and good a spirit, had wilfully lied after the doors were closed for the second part of the seance, Mrs. Lowe fell upon the floor in a dead faint and was carried out of the room. She is subject to these fainting fits, and, as I understood, attaches no blame to Mrs. Billing for what took

In commenting upon the above circumstances, the editor of the R. P. Journal concludes as fol-

"Do not facts like this (sic) satisfy our readers that in applying criticism and analysis to the mediums and of spirits, we are on the ight track? Do they not show that the best of ediums may be deceived as to the identity of their controls? Do they not justify us in all that we have said of Mrs. Richmond and her imaginary

To all of which we say yes, decidedly yes. But we have much more to say on this subject; and that is, that while neither Mrs. Billings, Mrs. Lowe, Mrs. Richmond. nor any other medium can positively identify, beyond all possibility of question, the individuality of the spirit or spirits that controls or control them, the fact of their being controlled is none the less positively certain; nor is it any less certain that they are controlled by human spirits to enable the latter to manifest themthe manifestations are not of primary importance | Spiritualism. We, therefore, closely watched the in the establishment of the truths of Spiritualism; eturning living and rational spirit being is of the reatest value as a means to the entertainment of rue knowledge concerning the spirit life.

The stress that the editor of the Journal seeks to an have but one effect, if considered as having any weight whatever. What does it matter through what source true knowledge comes? The three lady mediums above referred to are, beyond all easonable question, genuine and trustworthy mediums, and being such, they are in no way responsible for the spiritual manifestations which take place through them or in 'their presence. If they were in the least responsible for anything of that kind, they would be neither genuine nor trustworthy mediums. If the absolute identification of controlling spirits is essential to the value of the nanifestations which they produce through mediims, then hopeless is the prospect for Modern Spirtualism.

It is, as we have many times shown, to place the labored, in season and out of season. Its editor well knows that it is this very point that the open and deadly enemies of Spiritualism urge against it. Nothing is more natural than for the enemies of truth to seek to defeat it by discrediting the bearer of it, as if the bearer of truth could either add to or detract from it. It is an old maxim-"There is nothing truer than Truth." It is the constant clamor of editor of the Journal for something truer than truth that shows he is no friend of truth, especially as it is made manifest in the phenomena of is hypocritically identified? We feel confidents he will not. It is a burning shame and disgrace that such a hypcrite should have have it in his power to drag the Journal in the slime of Jesuitism, as Col. Bundy is doing.

We will now give our views regarding the facts presented by the Journal's correspondent and the easons for those views. It is a fact well known to many persons, that

sometime back Mrs. Billing was in Washington, and gave many seances there. Being a distinguished and most deserving medium, she was patronized by many of the most intelligent, cultivated and influential people. Two of Mrs. Billing's most familiar controlling spirit guides claim to be "James Nolan," a very active, well-informed and powerful spirit influence, and "Skiwakee," an Indian spirit. For many years these spirits have been the almost constant attendants of Mis. Billings, and have been the principal contributors to the manifestations which occurred at her seances. Among those who were attendants were several ladies and gentlemen of prominence, who became greatly interested in the work of those spirits, and who were led thereby to take an open and public stand in the advocacy of Spiritualism. Such was the state of affairs when Mrs. Billing left Washington. Desiring to follow up their investigations of the subject, these prominent and influential persons attended the seances of other mediums where spirits purporting to be "James Nolan', and "Ski" manifested their presence, who succeeded in influencing the former attendants of Mrs. Billing's seances that they were the identical guides of the latter medium.

When Mrs. Lowe went to Washington, subsequently, the investigators referred to, became constant attendants of her circles, and spirits purporting to be the identical "James Nolan" and "Ski," became the leading controls of Mrs. Lowe. Other spirits who had manifested through other mediums, as well as Mrs. Hollis, appeared at Mrs. Lowe's seances-notably one purporting to be the spirit of the Empress Josephine. So well did the spirits act their respective parts that they managed to entirely deceive Mrs. Lowe and her patrons and friends, as to their deceptive character. Having gradually worked their psychological game to the point where surprise when we see him stultifying himself in they had succeeded in throwing their intended victims entirely off their guard, they began to put in operation a series of schemes such as had never before been attempted by the spirit enemies of Spiritualism to bring odium upon that cause. These cunning and adroit deceivers conceived the idea of inducing their dupes to believe that conjugal unions between spirits and mortals were proper and possiesty in view of his own bad faith with them. They ble. Their deceitful schemes were carried almost to completion when they were defeated through the interference of Friendly spirits. The reproach that they contemplated would fall upon Spiritual-

ism was successfully prevented. We have the very best reason for knowing that the spirits who held control of Mrs. Lowe's seances, when in Washington, were Catholic spirits of the priesthood, and those they called to aid them in their hostile work. Defeated in what they had attempted in Washington these priestly spirit deceivers seem to have followed Mrs. Lowe to London, and there sought to injure Mrs. L. by raising the question of their identity with the guides of Mrs. Billing. We cannot but rejoice that they have done, as it will be the means of relieving medium, from the influence and control of as vile

Their deviltry is becoming daily better understood, and very soon they will be compelled to entirely desist from their deceptive occupation.

Is the question not pertinent, whether the conduct of the editor of the Journal in seeking to discredit and dishonor Spiritualism, is not controlled and governed by the same malevolent priestly enemies? At all events if they were running that sheet they would do it just as Col. Bundy is doing. They would be too cunning to openly denounce Spiritualism, well knowing that would make a speedy end of their villainy; but they would say and do all they could to injure Spiritualism, and atthe same time conceal their enmity to it. If Col. Bundy does not want to be classed with the Jesuit enemies of Spiritualism, let him cease his Jesuitical practice, and his journalistic co-operation with those deadly foes of Spiritual truth and religious

Why We Devote so Much Attention to Exposing the Dishonesty and Villainy of John C. Bundy.

Two years ago, for no other reason than that we opposed and defeated the infamous attempt which was made by that organ of the Jesuits, The (Philadelphia) Times, and those who were aiding it to imprison for a long term of years two honest and nnocent mediums; John C. Bundy began a series of slanderous and utterly causeless personal attacks upon us and refused to allow us a word in defence. In this proceeding, on his part, we could see no other motive than a purpose to aid the order of Jeelves in various ways to mortals. The nature of suits who had set systematically to work to crush movement of this hypocritical man, and at length but any manifestation which clearly inculcates a found that through Jesuit intrigue and murder he had been placed in control of the Journal, which, from the time he first commenced his series of outrages upon us, he has devoted to the cause of Jesuitism against Spiritualism. That he has done ay upon the identification of manifesting spirits this out of gratitude to his Jesuit benefactors, for placing him in the position he occupies, we do not believe, for he is incapable of gratitude or any humane sentiment. We cannot but conclude therefore that Jno. C. Bundy has been in the employ of the Jesuits, and well paid by them for all he has done, to injure Spiritualism, mediums and Spiritualists, in the interest of his employers. For more than eighteen months we watched his actions until fully convinced that if Spiritualism was not to be utterly disgraced and ruined, that some one must lay bare his infamy.

We at length, against our personal interests, conrenience and inclination were impelled, by a sense of duty, to establish this paper. John C. Bundy well knew what was in store for him, if he continued to carry on his destructive work, and therepiritual cause in that hopeless condition, that the fore sought to keep the readers of the Journal from Religio-Philosophical Journal has so persistently, from knowing that MIND AND MATTER had an existence. We have now been publishing it for nine months, during which time he has not dared to mention it by its title. To show that this was not owing to indifference, we need only mention the fact that, from the first, Col. Bundy has exchanged papers with us; and we venture to say that | Enjoy it, poor wretch, while you can. none of his exchanges are more appreciated by him. As a matter of current spiritual news, he was bound, in good faith, to have informed his readers of the existence of a new Spiritual publication, which he sought as an exchange. This dishonest Modern Spiritualism. Can it be possible that he course we looked for, and, therefore, cared and will much longer be able to deceive anyone as to said nothing about it. Self-respect required that we should not notice this act of journalistic discourtesy. Indeed, we felt complimented by this evidence of the dread that this knavish journalist manifested by his attempt to ignore us. We had published eight numbers of our paper without referring to this journalistic fraud, when he went out of his way to publicly insult us as follows:

"Alfred James, being well drilled by his trainer John Oakley, fondly petted by the friend of tricky mediums, J. M. Roberts, and receiving a professional certificate from the editor of the Banner of Light, as one of the finest medial instruments, he is brought to grief and thoroughly exposed by the Spiritualists of Brooklyn, N. Y."

This renewed attempt to hold us up to public odium, as dishonest and as a friend and patron of dishonest mediums, we resented, and in an article entitled, "A Hypocrite Unmasked," in the ninth number of this journal, we laid bare the hypocritical and villainous conduct of this worst of criminals. The reader will see the mean and detestable cowardice of this personal attack, when Col. Bundy refers to us personally, in the same paragraph where he seeks to place his overshadowing contemporary, Luther Colby, in a false position, by speaking of him as the Banner of Light. A more damaging arraignment at the bar of public opinion than that which we made of John C. Bundy, at the time mentioned, was never published. Yet in the face of it he stood as mute as a post, not daring to make a denial. He was guilty, and could say nothing. Six months have passed, and still he stands mute. How can anyone doubt his guilt? We have published a volume of facts proving him to be a most dangerous and persistent enemy of the cause he professes to serve, yet he stands mute, hoping that he may thus escape the scourge of justice. Frequent attempts have been made by Col. Bundy to make us appear to be as dishonest and disreputable as himself, but these attempts have been promptly answered, and his falsehoods concerning us have been nailed upon his forehead, and there they will remain until the mendacious villain sinks out of sight in the slough of his depravity. In the last issue of the Journal, Col. Bundy makes his final attempt to misrepresent and injure us, in the following brief but systematically untruthful and skulking reference to us. He says;

"WHEN BOGUES FALL OUT." "The Philadelphia organ of our harmonious Boston contemporary has fallen out with one of its 'pals,' who has been so actively aiding it in the blackmailing business. Having squeezed all that could be got out of that lemon, the Quaker City sheet ruthlessly throws the peel overboard and severs the partnership. Finding how futile were the efforts of the combination, the captain of the gang does some robust lying to cover up his dis-

Some of our readers may think it a waste o time to notice this craven effort of Col. Bundy to break the force of our exposure of his dishonest efforts to conceal the mediumistic unworthiness of his "pal" (Mrs. Robinson), not ours, as he falsely alleges. "Jew, we thank thee for that word." Misled by Col. Bundy's protection of his "pal," we were disposed to regard her as an honest and useful medium for the relief of the sick and suffering, and, under that error, we consented to advertise for her as a trustworthy healing medium. When satisfied that she was untrustworthy, we frankly informed the public of that fact, and cautioned it concerning her untrustworthiness. In doing this, we stated how we had been misled by Col. Bunthose vile spirit deceivers have taken the course dy's studied concealment of what he knew of her unworthiness, and charged him with hypocrisy in Mrs. Lowe, who is a most useful and deserving his parrot-like repetitions of his desire for purity among spiritual mediums, and his often declared a set of priestly spirits as ever cursed those who determination to hunt them down. Here was have been the victims of such deception. Nothing woman who was for years the medium of the R. short of just what has occurred could serve to nn- P. Journal, and who was advertised in that paper

the death of Mr. Jones, known by Col. Bundy to be a rogue and a blackmailer, as he alleges in the above specimen of R.-P. Journalism; and yet not one word of caution did he ever utter against her. He could seek to discredit Mrs Richmoud, Messrs. Bastian and Taylor, Mr. and Mrs. Holmes, Mr. and Mrs. Bliss, Mrs. Pickering, Mr. Mott, Mrs. Stewart, Henry C. Gordon and other honest and faithful mediums, and, by so doing, deceive the unsuspecting as to his real purpose to injure Spiritualism, but not a word had he to say concerning his "pal." We ask Col. Bundy who that "pal" has blackmailed or fruitlessly sought to blackmail? If it was himself, as he intimates, why is it that he dare not expose her alleged villainy? Can any other inference be made from his own conduct than that Mrs. Robinson is in the possession of some mutual secret which might ruin them both? How else may we account for the silence of Col. Bundy concerning the blackmailing proceedings of his "pal?" We have squeezed nothing out of that "lemon," Col. Bundy having squeezed it to depletion when "the rogues fell out" after dividing the spoils obtained by the murder of Mr. Jones, neither have we sought to squeeze anything out of it. Lemon squeezing of that kind is no part of our occupation. It is only followed by rogues and their "pals" of the Chicago stripe. The "Quaker City sheet" is not versed in that rogue lore and slander in which Col. Bundy seems such an adept. The captain of that "blackmailing gang" who "does some robust lying" lives in Chicago and edits the R.-P. Journal, and his name is Bundy; and we assure him he had better go out of that disreputable captaincy as speedily as possible, if he does not want to graduate in the criminal courts. Take our advice just this once, Colonel, and save yourelf inevitable public disgrace.

which we published for her, both before and after

But we ask Col. Bundy why, in his efforts to inure us, does he go out of his way to seek to tarnish the fair fame and standing of Luther Colby, and drag the Banner of Light down in the filth in which he is wallowing. This is not the first time Col. Bundy has published the willful falsehood that MIND AND MATTER is the organ of the proprietors of the Banner of Light. We confess we are amazed that the latter have taken no steps to repel that falsehood. If they care nothing for their claims to be considered honest men and journalists, we do care for our own, and we resent the imputation that we, in any manner, represent the Banner concern, as the grossest insult that could be offered us. We do not propose to be made the scapegoat to bear away the consequences of the cowardice of others, and, therefore, demand, as an act of justice, that Messrs. Colby and Rich shall set us right as to this most offensive allegation of Col. Bundy.

This is the last time we will lower ourself to notice anything of a personal character coming from this man. His conduct as a public journalist we will continue to criticize, until he ceases his treacherous efforts to injure the cause of Spiritualism. We have torn the mask from his deceitful face, and it will never again serve to hide his villainy. We can stand any amount of mud-throwing, for none of it sticks to us, as Col. Bundy will find when through with that congenial pastime.

Dr. I. Rhen Answered

Editor Mind and Matter.

Dr. I. Rhen asks, in your issue of the 9th inst.: What, for instance, can be more absurd than the test conditions should be permitted by mediums? But all my experience goes to place the absurdity with Dr. R. For illustration: I came here two years ago an utter stranger to all; but so far from asking or desiring "test conditions," I was fully persuaded that if any spirits wished to manifest and dentify themselves to me, they could do so as unmistakably with the medium unbound, ungagged. and with a cartload of masks, robes, etc., etc., as if were manacled and barred and bolted like a felon in an iron cage strong enough to resist the strength of the fabled Samson. I was not mistaken. During the first three seances, six or seven of my spirit friends proved their presence as conclusively as they ever did in earth life.

I give three "tests" as samples. My wife gave ner given name, known to no one in the State of souri, which, with her personal appearance, could not have been counterfeited by the medium. .-My father stated the particulars of an incident trivial in itself, (which as a test made it all the beter), which occurred a thousand miles away, an orty-seven years before, and which, I suppose, I had not thought of in more than forty years. According to our family record, a brother died be ore I was born, and of whom I had seldom thought. At the third seance a face appeared which I did not recognise, but before I said a word this was disinctly spoken: "I am your brother Gorham, who lied before you were born. We have a beautiful home for you when you come." When it is considered that I was not thinking of him at the time, and that his name is an unusual one, the question f the medium's honesty or freedom in no degree affects the test. I have now attended over two hundred of Mott's seances, and have had hundred of tests equally conclusive.

Now I believe Mr. Hazard's confidence in medi ims and spirits, while it makes him no more liable to be deceived, is favorable to his wonderful success in meeting his loved ones. My spirit friends say the demanding "test conditions" is unfavorable

In my case the "dominant theory" of the self-corceited Carpenter don't work worth a cent. I have expected for a long time to see a favorite uncle, nd my spirit friends. have assured me many times that he has been present and will soon materialized but up to this time he, for some cause, has not ap

STEPHEN YOUNG: Memphis, Mo., Aug. 13, 32.

Spiritual Camp Meeting in Western New

The annual camp meeting at Lilly Dale, Cassadaga Lake, on the Dunkirk and Allegany Valley Railroad, ten miles south from Dunkirk, N. Y., commences its work, Thursday, August 14 and closes August 31, 1879. Excursion rates on all passenger trains on the D. & A. V. R. R. are promised. Nearly all passenger trains will stop at Lilly Dale, just opposite the camp grounds. When trains relate they do not agree to stop there, but all trains stop at Cassadaga, one mile from the meeting. Pleasure boats are constantly running on the beantiful lake and the scenery is charming. Several excellent mediums for tests and variou phases of Spiritual phenomena, are engaged. Music and innocent and healthful recreation will form an essential part of the exercises. The speakers engaged are Geo. W. Taylor, of Lawton Station, Erie county, N. Y., who will preside at the meetings during the term. This is an important fact, as the thousands who know him in that capacity will testify. Judge McCormic, of Franklin, Pa.; Hon. O. H. P. Kinney, of Waverly, N. Y., editor of the Waverly Advocate; Mrs. Amelia Colby St. Louis, Mo.; Rev. John Greenhow, editor of the Hornellsville Tribune, Hornellsville, N. Y.; Mrs. L. Watson, of Titusville, Pa.; Miss Jenny Rhind, test and symbolic medium and Lyman C. Howe, Fredonia, N. Y., besides volunteer speaking. Markham's Quadrille Band are engaged for Saturdays and Sundays.

The order of exercises will be announced in advance: Passengers on the Lake Shore and Erie Railroads change to the D. & A. V. R. R. at Dun-kirk; on the Philadelphia and Erie, at Warren, Pa.; on the Atlantic and Great Western change at D. & A. V. Junction, four miles east of Jamestown, N. Y., and take the D. & A. V. R. R. to Lilly Dale, one mile north of Cassadaga, where a

Julius A. Willard, Chicago, Ill., writes "I like MIND AND MATTER very well. God bless your

Under this head each number of MIND AND MATTER will contain three or more communicaions from spirits, such as may be of general interest, and at the same time be calculated to demonstrate the psychological power and influence of disembodied human intelligence over the physical organism of those sensitive persons known as Spiritual mediums. In choosing matter for this purpose, we will give nothing but that which we personally know, or have every reason to believe, is from communicating spirits. The question of identification of the spirits communicating, we will in no case attempt to determine, as that is a matter that would require faculties of perception which we do not pre-

tend to possess. [Editor.]

Communications received through the mediumship of Alfred James, Aug 19, M. S., 32, and taken down by the editor of MIND AND MATTER.

GOOD MORNING, SIR:—It is extremely difficult to return to this earth after certain attractions have been spent subsequent to the event that you call death, yet after so many years, I feel all the weight of former attractions in returning here to-day. It may sound singularly to you, but I feel like a Methusalah in years.

My thoughts can only be of a general character,

personal attractions have long ceased to exist this side the grave. There never was a time when her secrets can be wrested from Nature with better success than to-day. This is the generation of all past experiences and the culmination of the knowledge of ages. Of the atoms of matter composing the human brain, not more than one-half have ever yet been used. Think, then, when the proper time comes, and each one of them is acting in conjunction with all the others, of the result. Thoughts that mankind have never yet dreamed or will be given. The man or woman of to-day is but a child in intellect compared with what the unborn of the ages to come will be.

Taking nan strictly in a material sense, when the time comes for the perfect adjustment of the atoms and the molecules of matter composing the universe, then there will be perfect happiness and perfect justice on this side the grave. Now a word to my brethren of earth. Be wise

in time; shake yourselves free from everything that does not agree with your reason; clear yourself from the cobwebs and dust of creeds, and you will escape untold years of suffering. I would that all had gone through my experience as a spirit. Born in a day and generation when surrounded by sectarian bigots, you become wild, and your spirit struggles within your mortal form to be free understand the right way-and yet there are none to teach it. You may thank and bless that combination of circumstances that surround you in an age of more enlightenment, and which I did not enjoy. In conclusion, I was acting president of Harvard College, a place of learning, that to-day, I am sorry to say, does not, in my estimation, keep pace with the spiritual knowledge of the age. Thank you. You may sign me.

CHARLES CHAUNCEY. Wild Cat, the medium's guide, said that the spirit was President of Harvard College in 1672.

[We find the following facts recorded in the "American Cyclopedea: "Charles Chauncy, second president of Harvard College, born in Hertfordshire, England, in 1592; died February 19, 1672. Educated at Westminster and Cambridge; he made the acquaintance of Archbishop Usher, and was appointed professor of Hebrew, and afterwards of Greek, at Cambridge. Leaving that position soon after, he took the vicarage of Ware, Hertfordshire. His stern puritanism involved him in difficulty with the ecclesiastical judicatories on the publica tion of the "Book of Sports," and the railing out the communion table. He was imprisoned and fined for his denunciation of these acts of the church, and recanted, but soon repented of his recantation. He, therefore, determined to embark for New England, where he arrived June 1, 1638. Here he was re-ordained, and for three years remained in Plymouth as assistant pastor, and then became pastor at Scituate, Mass. There he remained until the change in the ecclesiastical polity of England, when he resolved to return to his vicarage in Ware, which had invited him home. But the first President of Harvard College, Mr. Dunster, having resigned, the office was offer Mr. Chauncey; accepted (1654), and held until his death. He published sermons (1655-'9), and "Antysynodalia Americana (1662)."

[Neither the medium or ourself had any knowledge of the earthly existence or antecedents of Charles Chauncey. Then, whence that communication? Answer, ye that can.

Before the next spirit controlled, we were told by Wild Cat that the spirit who was present and desired to communicate, was a Scotchman, and as it would be difficult for, me to understand him, if he attempted to speak through the medium directly; that he would impress another spirit, who would control the mediums, with his thoughts, and the latter would communicate them to me. He said the spirit who would control the medium was the usual interpreter of the circle, Ignatius De Castro, who, although a native of Spain, had been a teacher of languages in London, England. The following communication was given.—ED.]

GOOD MORNING, SIR :- I shall follow the brain ideas strictly laid down by the man that I am speaking for. This gentleman desires me to inform you that he was a literary man of the eighteenth century, and he says that he desires to come here to-day because he has obtained, in spirit, an immense fund of information, and, in his earth-life. whenever he saw anything that was entertaining, lively or instructive, he gave it to the public re gardless of expense. He says, what a wonderful field is opened in the spirit-life for instructing you in character. There you are stripped of all masks; there you can read the character of the spirit approaching you like an open book; and he says he s sorry to confess that there is hardly a spirit entering the after life but what hangs its head in shame before the spirit leyes of its companions. Never did I know, until I passed into spirit, the depths of purity and impurity contained in the mind of man and indelibly stamped upon his spirit, and which requires long ages to wash away in many cases." (Think of it! What a pregnant admonition!) "It is true that in the spirit-life you have a choice, and you can make the retirement of your spirit more or less rapid according to your strength of desire.

What miserable shams come over to the spirit life from the present generation of mankind. In my age education was not so general, but it was deep. In your age there are thousands of glibtongued talkers—superficial excresences, that have no soul worthy to be called by that name. These are indeed nothing but phantoms in the spirit, because the spiritual attraction of their souls is so weak that it can hardly hold the attenuated atoms of spirit matter together. Then there are noble men in this generation in advance of any that have ever stepped into spirit life.

"Mankind bave a chance to-day to improve themselves far superior to that of any other period in the world's history, and from my observation of mortals, as a spirit, I actually believe that many hod-carriers have more real solid learning than many of your so-called learned professors. "I have about exhausted my power. Sign me

"ARCHIBALD CONSTABLE.
"I was founder and editor of the Edinburgh Re-

[We find the following sketch of the life of Archibald Constable in the Encyclopædia Britanica, Vol. VI.—ED. I

"ARCHIBALD CONSTABLE, (1774-1827), the well-known Edinburgh publisher, was born in the parish of Carnbee, Fifeshire, on the 24th of February, 1774. Having been educated at the parish school, he was, at his own request, apprenticed to a bookseller in Edinburgh, named Peter Hill. From the first he took a great interest in books; and he obtained permission from his master to attend book sales and purchase rare works, of which he drew up carefully executed catalogues. When not twenty-one years of age he had married and commenced business on his own account. He took special interest in Scottish literature; the rare works in that department which he offered for sale soon brought him into notice, and from this, and from his genial disposition, and his unprecedented liberality towards authors, his business grew rapidly. In 1801 he became proprietor of the Farmers' Magazine and the Scot's Magazine, and on the 10th of October, 1802, he published the first number of the Edinburgh Review. Constable was for many years on the most intimate and friendly rela-

the Scottish Border, and afterwards published a the Scettish Border, and afterwards published a large proportion of Scott's poems and novels. Besides these he published the Annual Register, and the works of Dugald Stewart, Brown Playfair and Leslie. In 1812 he purchased the copywright of the Encyclopædia Britannica, to which he added the supplement to the 4th, 5th and 6th editions (1815–1824), extending to six volumes, and containing the celebrated dissertations by Stewart, Playfair and Brande. Not the least important of his undertakings was "Constable's Misportant of his undertakings was "Constable's Miscellany," projected in 1825, consisting of a series of original works, and standard works republished in a cheap form, the earliest and one of the most famous of the attempts to popularize wholesome literature. In 1826 pecuniary difficulties in which the firm of Constable & Co. became involved (its liabilities exceeding £250,000) obliged it to stop payment. From this time Constable's health gave way and he died on the 21st of July, 1827, having by his generous dealings with authors, his literary enthusiasm, and his efforts to promote the diffusion of standard literature, gained for himself one of the most distinguished names among British publish-

The next spirit to control was announced by Wild Cat to be that of a young man who had died of consumption and who was very weak. This communication followed.—ED.]

Good Morning, Sir:—I am weak.. It is a short time since I entered the spirit-life. I knew no ing, comparatively speaking, of the life beyond the grave. It is hard for one who is young and who has just begun to enter upon the happiness of living, to die. It is but one plunge, like the water upon the naked swimmer, and then you find that leath is birth. There is a likeness or form. Old lassitude has died with the mortal. The grandeur and beauty that opens upon your view here is wonderful.

"I would say to those who die young that they are amply compensated over here, where a newer, better and nobler mission is open before them; so my relatives and friends need not weep for me. All s happiness now. "I will communicate some time again and use

these means, or others available, when I am in a stronger condition than I am now." OLIVER MAXWELL McDonald. Marietta, Penna.

"GOOD MORNING, SIR :- It will take me some minutes to understand where I am (a pause). 'The preceeding speakers have said very nearly all worth saying to-day—yet I may be enabled to collect a few thoughts together that will be a penéfit to humanity.

"Be calm, cool and collected, and you will always keep your friends and get the better of your enemies. Many persons may complain and say they are bitterly opposed by enemies, but he is a foolish man that talks so. Enemies show you your faults -correct your errors and make a man of you. Opposition is the life of all intercourse. I may here say that all I have learned and all that has benefited me both in the mortal life and as a spirit, has come of opposition. Although trickery, chicanery and all kinds of subterfuges in the present age and generations, are beneficial, I by no means sanction them myself. But still they are beneficial in as much as they make men think, and anything that calls into play the concentration of the mind may produce wonderful results finally. It is a poor mortal life and unfits a man for entering the enjoyment of the spirit-life, which has had nothing but sunshine and indolence. Activity, industry and shadows in your mortal life will be amply compensated in the spirit-life by enabling you to enjoy yourself and understand things better.

"I have used up my allotment of control. I scarcely knew what I would say when I came here out I thought I would, speak in order to show that

WILLIAM FELL GILES, Associate Judge of the U.S. District Court of Baltimore, Md.

[The spirit of an old man was announced as present and wanting to speak but before he could get control the medium fell back as if shot, and as he did so placed his right hand over the right side of the breast. He remained in that position for some time and finally said, apparently with great difficulty, and as if undergoing a dying struggle: "Damn her—damn her—she has finished me. Eternal curses rest upon her—Hold up my head—Shot by my wife—I hate her—No, I'll never forgive her. You have heard of me.

ORSIN A. HOUSE." We did not catch' the first name distinctly and t may be wrong. The instant the name was utered the control ceased. We know that a considerable time since that a person by the name of House was killed by his wife, who, we believe, was tried and acquitted. It would seem from the ter-rible hate that was manifested by this spirit on returning, that at the moment of his death he entertained deadly hatred of his wife; and that most probably had his wife not killed him he would have killed her. If Mrs. House is still living it would be well for some friend to let her know that this singular and unlooked for return of her husband goes very far to justify her 'fearful alternative. This most remarkable seance here ended.

We will be greatly obliged to any one who will furnish us with the circumstances attending the killing of Mr. House.

Editorial Briefs.

Dr. AMANDA HARTHAN will remain at her "Pine Grove Cottage" on Broadway at the Lake Pleasant Camp Meeting, until September 3, healing the sick and dispensing medicines, perfumes. etc., prepared under spirit control. Address all letters to her at Lake Pleasant Camp Ground, Mon-

WE would especially return our thanks to Dr. J. W. Van Namee, Major Carpenter, R. F. Hazlett and many other friends, who have promptly responded to our call for names and addresses of Spiritualists, to whom we can send sample copies of our paper. It is our desire that every person in the country interested in the spirit return should see the paper. Continue to send in the names and we will furnish them with the paper.

THE Texas Spiritualist, for August, is at hand, and is replete with interesting and useful matter. Its contents are as follows: W. H. Powell's Mediumship, by Epes Sargent, Esq.; The Gift of Healing, by T. J. Russell; Valuable Facts; Spirit Presence; Hope, (by the spirit of S. S. Jones); Correspondence; Bible Lessons in Spiritualism; Spirit Messages; Spiritualism at Home; Editorial Notes; Encouraging Words. Those desiring to subscribe will please see advertisement on page 3.

DR. T. B. TAYLOR returned from his summer vacation at the camp-meetings this week, and has reopened his office for the treatment and cure of the sick. By controlling the spiritual and dynamic forces, his successes are perfectly marvellous to himself and his patients. By writing, and giving a leading symptom and a lock of hair, or some article of clothing, his success in diagnosing and treating is what the sick need. Spiritual insight can do more than all the medical colleges in the land without spiritual insight. The Doctor's address is No. 1128 Vine street, Philadelphia.

. In noticing the closing of the Neshaminy Falls Grove Camp Meeting, we stated that "we are informed that the grounds have been rented for the next year by the committee." We are requested by Elward S. Wheeler, of the Camp Meeting Committee, to say that we were incorrectly informed on that point, as that committee had no power or authority to rent the grounds, as stated. We are sorry that we made that announcement in as much as it may cause inharmony. Our desire is to do nothing that will create any more of that too abundant incommodity to prevail among those who should all pull together.

WE are in receipt of the August number of The Messenger, a spiritual monthly journal, published at Westfield, N. Y., S. G. McEwen, editor. Terms, Fifty Cents per year, in advance. It has reached tions with Sir Walter Scott. In January, 1802, he the tenth number of its third volume. It is ably truth and sincerity of purpose. had a share in the publication of the Minstrelsy of edited and well merits the paironage of the friends Trusting in your own honor, truthfulness and

of Spiritualism, and all who are seeking information on that most important subject. It is rarely that we have seen more valuable information crowded into the same space. Stand by the Messenger in its effort to propagate the truths of Spiritualism. The paper is necessarily small it view of the price, but it is full to overflowing of substantial instruction.

WE would call the attention of the reader to the liberal offer of J. William Van Namee, M. D., the well known and reliable medium, in another column of this paper, in which he shows his deep interest in MIND AND MATTER, by offering valuable premiums to club subscribers to increase its circuation. We hope true Spiritualists, everywhere, will show their appreciation of Dr. Van Namee's generosity, and send in their clubs immediately. Dr. Van Namee's poems are beautiful and valuable productions, and are appreciated by all who have perused them. We hope that Brother Van Namee will accept our heartfelt thanks for his kind and munificent offer.

OUR brother of the Voice of Angels says, in the last number of that paper:

"It seems to us that the controversy going on beween Mr. Roberts, of Mind and Matter, and the Religio-Philosophical Journal, is not calculated to advance the true interests of Spiritualism." This opinion of Mr. Densmore would have been

of some value had he stated what the controversy to which he refers, is; and how the "going on" of that controversy is calculated to impede the true interests of Spiritualism. We will be very much obliged to him if he will condescend to forego his "Sir Oracle" attitude sufficiently to enlighten his readers on those two points. We respectfully await is reply. We claim to have reached years of discretion and that we are entitled to be treated as if we were not under the tutilage of Voice of Angels or its mundane agent.

WE select from "Pen Paragraphs," by Dr. J. M. Peebles, in the Banner of Light, of the 16th inst., the following pungent and well merited rebuke of the scientific contemners of Spiritualism:

"Scientists, so-called, are not scientists because they ignore the spiritual, which is the real. They are generally materialists, they are always exter-nalists; they turn over shells and dabble with fossils; fumble over fish fins; pry into protoplasm; dissect a few apes and shout 'We have found it!'
Found what? 'The origin of man?' But what of his future destiny? 'We don't know-we are know-nothings,' Exactly so."

He administers the following appropriate re ninder to fault-finding Spiritualists:

"The whims of many Spiritualists are more amusing than instructive. Some want more public neetings and fewer seances. Some want public eances and not public meetings. Some want normal speakers and some trance speakers. Some prefer women to lecture, and others, men; and so on to the end of the chapter. How can there be uccess without conciliation and unity of action?" Our editorial experience shows about as widely divergent ideas among Spiritualists as to how spirtualistic journalism should be conducted. About every other reader of a Spiritual paper thinks himself competent to run that paper better than its editor, and in their carping humor refuse to patronize any Spiritual journals, denying themselves the pleasure and instruction that they might otherwise enjoy. Is it any wonder that Spiritualism is a subject of scorn to its enemies? Let there be less carping and more toleration of differences in opinion, and very soon Spiritualism will make a progress such as it has never known before. But we must close our quotations from Dr. Peebles' scintiltations of wit and wisdom with the following pregnant paragraph:

"Among the important things too often neglected by Spiritualists, is the consideration of the relation that they hold to the surrounding spirit world. The two worlds are psychologically and sympathetically connected. They act and react psychically upon each other. Accordingly they must rise together. Not until the 'souls that are in prison' are reformed, redeemed and released so that they may no longer instil evil into the world, can we expect peace and true harmony on earth.'

Those words should be blazoned in letters of golden light on the understandings of all earth's children, who need to know their truth and to act upon them. How can educational, political and moral reforms and perfectly developed civilization be attained so long as mankind are enveloped by the psychological influence of countless generations of ignorance and vice now peopling the realms of spirit-life? As well expect to overturn the eternal law of compensation and unvarying justice as to think that a portion of God's children can advance to perfection, leaving any portion of their brethren behind them in hopeless and despairing darkness. Keep this in view and seek by every means in your power to promote this great work of true reformation. There is not a spirit that comes back to earth and that is made to realize the vast importance of this work of instruction in the Spirit-life, but what can become a spirit missionary to other spirits existing in grovelling darkness and hopeless despair of ever attaining to a higher, brighter and happier condition. Let every spirit be welcomed, whether needing instruction or imparting it, for in this way, and this way only, can all be helped to the higher knowledge we need both on earth and in spirit-life.

Mrs. A. H. Robinson Responds.

CHICAGO, August 16, 1879.

MR. J. M. ROBERTS :-Dear Sir and Brother: -Your last issue of MIND AND MATTER was duly read. Words fail me to express my astonishment, and pen to describe the feeling of my mind and heart, when I read your editorial. The only consolation I had in this my great hour of trial is that none in spirit or earth life who have ever applied to me will say that I have in any way wronged them. The band of spirits numbering twenty-eight, who control me as a medium, came to my relief as their medium; not only did I see, but hear them giving me positive assurance that all would be well, that your sincerity in truthfulness and purpose to deal justly by pa trons of MIND AND MATTER. Yet, as a judge, you have rendered your decisions too hastily—on hearing only one side of the case. I do not wish to vilify Mrs. Hunter or anyone else, but justice to myself demands me to say that, on learning the character of the woman, I ordered her to leave my house, which she refused to do, whereupon I was obliged to expel her by force. She has never entered it since. But in my recent sickness she came to the door, offering her services as a nurse, professing great friendship and regrets for past

You may judge of her character when I tell you that two of her sons living in this city positively re-fuse to countenance her. The different alias she has been under as a fortune teller by cards are many. She is not a Spiritualist, nor in sympathy with them; and if you wish me to give you the names of parties who are acquainted with her true character, I will do so; all I ask is justice to my-

Now in regard to any settlement, or thoughts of any compromise, with J. C. Bundy, or the heirs of the estate, it has never occurred to me. Nothing could induce me to make any such compromise. The pending suit was commenced in justice to myself. In my last conversation with Mr. Bundy, he assured me he did not doubt my mediumship. It was not on that ground he refused to advertise for

But to hasten law and justice and prevent sickness is something I cannot control. Had I been in my usual health I could and would (had you given me time) have given you statements of those who are responsible, both in business relations and mediumship, that would convince you of my honor,

sincerity as a man, and hoping you will yet do justice by me, I anxiously await your reply.

As ever, yours in truth, In all kindness, Bro. Roberts, I wish to say that yours is the only pen that has written against me publicly as a medium. But were I the only one who has been so vilely slandered, I should surely sink beneath it. But like other true mediums who have suffered from the same cause, I shall live to wear it down, and still hope to progress in Spiritual-

[The above letter is in reply to a letter mailed to Mrs. A. H. Robinson by us on the 4th inst. Had it been received before our last issue went to press, we would have published it a week ago. We want to do Mrs. Robinson no injustice. Our columns are open for her defence from any responsible quarter.—ED.]

Explanation.

In her communications to MIND AND MATTER, Julia Johnson has not claimed the priority of Spiritualism or Spiritual phenomena for the Shakers in any other light than this: that the manifestations which took place in their midst, commencing in 1887 and continuing without abatement until 1844, were prior to the Rochester rappings, which we believe is a correct statement. The Shaker Church was founded on Spiritualism, and the manifestations of Mother Ann superceded anything of the kind since. Itead their books and see the gifts of healing which were performed in those early days, and other remarkable revelations had.

An Earnest Friend of "Mind and Matter.

Editor of Mind and Matter. Being anxious to extend the circulation of your aluable paper, I make the following proposition: To all raising a club of three subscribers I will send, post paid, on receipt of their names from your office, a copy of my volume of poems, the price of which is seventy-five cents, and my pamphlet, also a lithograph likeness of myself taken in London, England, while there during the summer of 1873. To all raising a club of five subscribers, I will send the above and give them a written examination of character or disease, on receipt of lock of

hair, name and age.

I trust this will be an inducement to some, at least, to work for the increase of the circulation of your truly excellent paper.

Yours, for progress,
J. WM. VAN NAMEE, M. D.
129 East Sixteenth street, New York, August 17,

PHILADELPHIA MEDIUMS.

JAMES A. BLISS Developing Circle has adourned to meet the first Tuesday in September.

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G. D. DEMERITT, Secretary.
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Priginal Poetry.

"OUR REDEEMER LIVETH."

BY JULIA H. JOHNSON The love which will save us from sorrow and sin, Our hearts unto peace and true righteousness win, And cause us our heaven on earth to begin. Is the Christ we acknowledge to day. The hand which is ever creating anew— Uplifting the life to more perfect and true, And bringing our Eden yet clearer to view, Is our living Redeemer and stay.

The ever bright star of affection and love, Which guideth us onward to glories above. O'er brooding as with the white wings of a dove Is the Savior we follow of choice. The Father and Mother and beautiful Friend, Who stoopeth adown ready aid to extend, And sympathies sweet in adversities lend, Is the Parent in whom we rejoice,

FRUITION.

T, P. NORTON. Light from the darkness, With joy to the heart; Beaming refulgence While shadows depart Pulses are throbbing With purest of bliss; All things are smiling And throwing a kiss. Sweet buds are bursting With fragrance of youth; Nature is weaving Her garlands of truth.

Rich fruit is dropping, From wisdom's ripe tree; Mind is unfettered, And knowledge is free Peace is descending With gladness to raise Songs from the mourners Thanksgiving and praise. Angels have beckoned,

Death is now radiant With hope from above. Grandest unfolding Of Faith turned to sight; Blessed fruition Completes the delight.

And whispered of love

A Woman Dies a Score of Times and Comes to Life Again-Remarkable Story of Her Experience Over the River of Death.

The following we clip from the Kansas City Times of a recent date, and is said to have occurred n a town in Missouri: "Our reporter visited the edside of the lady, in company with Dr. Thorne. Her story is as follows; "I have been a professed Christian for many

years. Some time in 1877 I joined the Methodist Church South. I am a full believer in Christianity. The statement that I am about to make is stranger to me than it can be to you. "On the night of my first dying, the more I died the less pain I felt. I was so happy at going (oh! sir, I have suffered so much); felt no misery of any kind; pain in the head all gone; it seemed that I lost all consciousness but for a moment; when I came to my senses again, I knew I was dead, but everything was very dark to me. I thought I was blind; I became filled with terror, anticipating the worst. My husband (who died in 1866) soon, the wrong road. Others of my departed friends and family did the same. The darkness suddenly

vanished. I saw a l of my friends and millions of others. I saw hills and valleys, trees and flowers, rivers, seas, lakes and birds, and heard such music as I cannot describe. The people were not what I expected to see. They were ordinary men and women. Some were bright and beautiful, and others were lean and miserable looking. I saw their homes. They lived in communities. All were much more beautiful than any we have, but some were not so beautiful as others. I saw many bright spirits, but was very much surprised that

THEY HAD NO WINGS. My friends led me from the dark place into the light. I did not come through this dark place any more, either in coming back or returning at any I saw many meetings or congratulations but did not learn what they were doing. I thought I was at home, but was told that I must return to my body agaiu. My husband told me this. I cried and was very much angered at him and still am for sending me back. I long to be in that beautiful home that they told me was mine. My husband sent a message to his son, and to his children

Messages were also sent by many others. I was afraid of some spirits, who looked dark and forbidding, while others were so bright, beautiful and When I was there a large concourse gathered around me. I did not know I should return to earth till I was told so by my husband. He was sixty-seven when he died, though he now looks in the prime of life. My two children were. with their father. I was very much surprised at this; I had known only one-one child was born dead, prematurely, in August, '76; it was very much rejoiced to see me. I cannot compare her to any age; it differs from earth; but still a small child, I felt all a mother's love for that child, which I did not think 'preses el. My bry, one year old, died fifteen years ago; he is now a young man

Spirits do not sing like we do; much nicer. saw some spirits who looked repulsive and dark, The clothing of all was of the flowing or robe kind. No voice is used by spirits, I understood them more perfectly without words, I read their thoughts: it is a more perfect language than ours. They told me to come back to earth for three or four years with my little children who are here, unless I was dissatisfied. I promised to do so. I expected

TO MEET CHRIST. but did not do so. They told me this was why I was in the dark. I now know that I must depend upon myself. We are over there as we are here. We make our own happiness. I did not find any heaven or hell, only life, more perfect and beautiful than this. This is not life at all. What I now relate is as clear to my memory as anything in life

In dying, after the first time, I did not love conscious ness. I seemed to fade from one life into another I now often see spirits around me, but cannot speak to them or they to me. They show me flowers, which are more beautiful than ours. Spirits told me they had to repent of their sins over there before they could advance. Till they did so they were unhappy. I was much surprised when I first went there, at seeing a spirit whom I took to be God. And I afterwards supposed it was Jesus Christ, but who was only a bright spirit. teaching the others. I saw many such afterwards they don't seem to belong to the rest at all. Everybody is engaged in learning and growing brighter

The Times further says: "The facts and particulars of this strange death were verified by the people of Rosedale generally, where this strange occurrence happened. More particularly was the account substantiated by Mrs. Kittie Powellson, sister-in-law to the lady, and Miss R. Powellson, the daughter; Mrs. John Haddock, Mrs. James Wilson, Mrs. Callenburger, Dr. Baird, practicing physician in Rosedale, and many others who have

en constantly attending her. Dr. Thorne called in consultation Dr. Halley, of Kansas City, who made a thorough investigation of the case. Dr. Baird has also been a witness

many of the phenomena. The facts contained in the foregoing account bear so strongly upon questions now being dis-cussed by the best intellects of the age, and has led the Times to present them as facts only.

TRUTH often blossoms unseen in your world and often receives the scoffs and sneers of angenerous hearts. Go on; for beyond earth's turmoll is a lighter world, where labor for truth never goes unrewarded.

What is the Condition and Influence of Evil Spirits?

J. M. ROBERTS.

Dear Sir :- I came across, day before yesterday, for the first time, your paper, or, MIND AND MATTER, and in it I find an editorial; "Why is Spiritualism not received by Mankind?" I am truly glad that the subject treated upon in the piece under that heading is under discussion at the present time. The subject, according to my understanding of it, is, "What is the condition and influence

of low, or evil spirits?" That is a subject of the most vital importance, not only to the investigator, but to the world; as it is impossible to obtain a right knowledge of the truth without a clear understanding of the real condition and influence of low, or evil spirits, or those spirits that have not progressed up to that point of goodness where they will not deceive nor injure any one. Within the years from fifty-three to fiftyfive. spirits gave to the circle that I belonged to, quite a lengthened communication, about one hundred pages of foolscap, which we have not yet printed on account of the want of means. From the first we were told by our spirit friends that there were lying and deceptive soirits; and not or that, but that there were spirits who took delight in tormenting and injuring those in the body. We were told also, by our spirit friends, that the only way we could be protected from the seductive and deceptive influences of evil spirits, was to look to God with confiding love, and try constantly to subdue and overcome every carnal and unholy pas-

sion and inclination. We were not taught to be lieve in the God of the Bible, as therein represented. but in a just and holy being-a Being who has no mixture, in any degree, of sin or wrong, but who desired the happiness of all his children, and who will, in the end, bring around that glorious jubilee when every one of his children shall, from the inmost depths of the heart, proclaim the goodness and love of God. Happiness comes alone from obedience to the laws of justice and righteousness. If low spirits come back and asked forgiveness of those they had injured, and gave the truth regarding the homes they inhabit, showing the misery and wretchedness awaiting the reckless sinner, it would add to their progression; but how few take any such course. Alas! how many there are that are led by lying and deceptive spirits, because they have no just conceptions of Deity, and because they rely not upon His kind care and protection. We are told in the testament to try the spirits, to prove the spirits and see whether they be of God or not. This is wise, let it emanate from what source it may. Man's own good sense ought to show him the need of using proper care in holding converse with spirits. All, so far as I have heard, agree upon this one point, that man enters the next world exactly as he left this, minus the physical body. That being the case, the man leaving this world a wicked man, would be a wicked man or spirit there until he had overcome all his wicked and evil propensities and inclinations; and conse

quently not qualified to teach man heavenly wisdom. God wishes those who converse with spirits to discern between the evil and the good, the wise and the foolish, and to choose those who are qualified to direct aright. If man would use his reason but a moment, he would see when a mesmerizer has control of a subject in the body, that so long as he holds that control another cannot control that ubject; and if a spirit, and a low spirit at that, has the control of a medium, until that control is broken a good spirit cannot gain control, and that control is not broken as easy as many suppose. Let the earnest, sincere desire of the heart arise to God that evil spirits should leave, and they must go. But remember that evil in any form for the time being gives evil spirits the advantage, hence the necessity

of our living holy lives. JAMES C. EARLE.

Spiritual Religion.

Having ventured, without asking any editorial permission, to express the opinion that there was a religion of science, which expressed the su-preme duty of man, that this was really the religion of God, and that the religion of Jesus Christ was privileges; and having further said that I desired to promote these principles in daily life, and thus substitute practical religion for "churchianity," and that such views of religion were in harmony with those of Jesus Christ; these declarations have so alarmed the editor of MIND AND MATTER that he would not even allow any doctrines to be seen by his readers until after he had made two precautionary attacks upon them to guard against the terrible effects of the advocacy of such principles in his col-

Having, however, published a column from my pen, he accompanied it by a column and two-thirds in reply, attempting still to substitute his wild fancles for my own statement of my position and fasten upon me that which I have denounced and condemned. If while this causeless attack proceeds, he will merely concede me one-half of the space for the statement of my views which he occupies in their distortion, I shall be content, as that will be sufficient to show that, while he is belaboring his man of straw, he does not really assail my positions. He is welcome to denounce "the old ruts of churchianity" as I have done in my lectures, and o continue repeating his question about Jesus

he one at New York, or enough of their contents o give his readers a just idea of their import, our attacks would have been entirely harmless, for he has been attacking what L have not said, and with all his denunciation he has failed to assume any lefinite position himself. Hence (epithets aside) I do not perceive any matter of controversy between the editor and myself, unless it be the following: 1. That he claims the right to state my position

in his own way, directly contrary to my own state-2. That he objects to all cultivation of religious sentiments, and all association for that purpose. 3. That he denies the existence of Jesus Christ.

4. That he denies the existence of different grades

in spirit life, and the propriety of seeking instruc-tion from the higher rather than the lower class of If he maintains all, or either of the above propositions there is something for controversy; but if not, there is nothing to discuss between us, for we are entirely agreed except as to the personal question which is rather too ludicrous for serious discussion, whether the editor is the official guardian of all American Spiritualists, and whether it is not very presumptuous and dogmatic for Dr. Buchanan to continue to express his opinions several years after the editor has been converted to Spiritualism, and has consequently assumed its guardianship and told us where "we [the editor] propose to keep it."

As to leadership, it is not a matter for assumption or discussion, but simply a matter of fact. The individual whose instruction is accepted by the greater number of the enlightened is their leader; but an assumption of leadership would be an absurb display of vanity and is not to be found in my

writings. After all, I suppose the real difference between us is that the editor is fearful that any religious society will become a sectarian combination to support creeds or hierarchies. Religious societies hereofore have always assumed that character, and therefore it is right to be jealous of such a tendency.

No one would oppose it more earnestly than my A society discarding creeds and devoting itself to the ethical duties of religion is a new departure, and thousands of Spiritualists believe in its neces sity and practicability. The enthusiastic approba-tion of my views among leading thinkers and earnest Spiritualists assures me of their ultimate prevalence, and I do not despair of receiving ultimately the support of the honest but hasty and over-zealous editor, when he shall have become better acquainted with my views and purposes. For even if he disbelieves the personal existence of Jesus, he cannot well disbelieve the ethical principles which all exalted spirits inculcate. If he maintains these, the historical question of the existence of Jesus is comparatively unimportant; but it is not unimportant that the ethical principles to-day taught by science, which were anciently taught by Jesi should be observed by all; and that editors especially should be patient and modest, candid and temperate, courteous and just to all men and all opinions -patiently seeking truth, and avoiding needless

JOS. RODES BUCHANAN. [To all of which the editor of MIND AND MATTER has only this to say. Let it pass. We have more practical matters requiring our attention; and have no time or space to waste in carrying on a war of words with Prof. Buchanan.—Ed.] For Mind and Matter.

Another Proof that Statuvolence is the Foundation of Spirit Control. I. M. ROBERTS, Esq:

At a circle, held in this city last winter, the following interesting proof that statuvolence or som-nambulism is the foundation of spirit control, was here demonstrated to the perfect satisfaction of all

Before I proceed, however, to give what transpired in detail it will be necessary to state that the medium (a lady) was a stranger to me, and as I had never seen her under control I did not know the quality of the spirits who were in the habit of controlling her; and as some spirits are unwilling to be dictated to, or interfered with, their consent to do as you request must be complied with before the truth can be demonstrated. But the sequel will show the facts in the case.

After sitting for some time, the lady was controlled by a spirit who could not use her organs of speech, consequently all my efforts to make it understand or to communicate were vain, and when the spirit left, the medium was in a natural condition, not knowing what had transpired. In the course of a few minutes another spirit took control, but did not seem willing to communicate, was selfwilled, and when I spoke of teaching the medium, paid no attention to what I said for some time; but as I persevered and kept requesting him to leave the medium in the condition in which he found her when he took control, and I would then teach her many important things for her benefit, etc. He eventually agreed to do as I requested, but when he left failed to do so, and she was again in a normal condition.

Again, another spirit took control, who, having perfect control of her speech, stated that he had sole control of the medium, and did not permit any spirit to control her without his consent, and when I spoke to him and was about to explain what I desired to teach the medium, etc., he interrupted me, and very contemptuously remarked: te ich us anything?" and then went on making the same statement about his sole control of the medium, etc., which were so purely selfish that I reprovingly said to him that I thought that selfishness was not generally considered a becoming quality in the spirit world, and that I did not desire to teach spirits who were posted, but that if he would listen o me until I could explain what I wanted to teach the medium—and what was necessary to be done before I could do so, I would endeavor to make him understand what was necessary. He not objecting, I then stated that if he would

eave the medium in the same condition that he found her in when he took control I would teach her how to throw any part of her body into an insensible condition, and was about to state the uses and benefits that such a power would be to the medium, when he again interrupted me by stating that it could not be done, and that if it could, it would be of no use to the medium; but, when asked whether the power to render any part of the body insensible to pain, was of no use to her? he replied, that perhaps it might be, if it were possible for her to possess that power, and, although doubting, he was willing to let me try what I could effect, upon conditions that I would not injure her. Upon trying to give up control he was not quite successful, for she seemed in a semi-normal condition; but before I had time to express my disappointment he took control again and stated that he was now ready to leave her in the condition in which he found her, and that I should teach her the promised art. I remarked that it was impossible to do so while he had control. "Well," said he, "I will withdraw and stand beside her and see that she is not injured. Now I go-teach her if you can."

This time the spirit left her as he found her; and ipon requesting her to cast her mind to some familiar place, where she would like to go, and having done so, she was found to be perfectly clair-voyant, clairaudient and clear, indeed, in all her faculties; and, after a number of experiments, and clairvoyant visits to her friends, and places where she had never been, etc., she became so interested in traveling round that I had some difficulty in persuading her to return; but, after the proper explanations, she consented to do so, and after reuesting her to remember all that she had seen, having done so, she found her body in a perfectly insensible condition, and with her head perfectly awake, she could not inflict pain upon any part of her body until she threw off the condition by an

This case is particularly interesting because the medium has never been clairvoyant before, and as no one had ever tried to get her into a somnambulic condition, she must originally have fallen into the state naturally, thus precluding the idea of a "magnetic influence" positively, and the many attempts of spirits to leave her in that condition, proved that they did not understand its true nature themselves; or they could have left her in that condition at

It also proves that those who are "behind the scenes" do not know everything and may learn something, even from mortals. It has been a question whether it is possible for mediums to resist spirit control under all circumstances if they should desire to do so?

All my experiments go to prove that they certainly cau, if they have been properly taught and have a true knowledge of their powers, and I have but to add, to what I have before stated, that as long as the faculties of mediums are active, even Christ without paying any attention to my answer. when in a statuvolic condition, spirits cannot con-If he had published my address at Neshaminy, or trol them, and it is only when they are not active that they can do so. The only way, therefore, to prevent unpleasant controls is to throw themselves out of the condition, or when in it, to determine that they shall not do so; and it is only those who have been improperly taught that can be annoved by spirits whose control is not desirable. Knowing this fact, it is in the medium's power to resist, and their own fault if they permit themselves to be annoyed.

WM. BAKEB FAHNESTOCK. Lancaster, Aug. 16, 1879.

A PROTEST. Editor Mind and Matter.

I cannot refrain from speaking to you this mornng, upon the course that some of our Spiritua advocates have taken in regard to our public medi ums. What I wish to call your attention to is the fact that those having in charge the arrangements of the Camp-Meeting at Neshaminy Falls Grove, and who have taken good care to engage the popular lecturers of the day to speak upon the all-important subject of Spiritualism, have slighted one of the best and most reliable mediums for form materialization. Mrs. C. B Bliss does not deserve this treatment, since she is worthy of the gift she possesses, and can prove, through her mediumship. to any honest investigator that spirits can and do return to earth. She is a Cuban; is with us without relatives or friends to rely upon, save those she has met in our own republic—a stranger in a strange land. She stands among us a living monument to the truth of spirit return, and yet these leaders of this public gathering have sent to different portions of our country for speakers to convince the clamoring multitude of a higher life, when more than three-fourths of those who will assemble on that ground will be like doubting Thomas—they must see before they will believe in this divine revelation. And yet Mrs. Bliss has been treated as though she was unknown to them all. She, through whose organism can be demonstrated the truth regarding that great problem, has been left to take care of herself, and many that are less worthy taken into the fold and set up as lights that we may reach the eternal shores in safety. If our popular lecturers are paid for their services to the cause they represent, our worthy materializing mediums should be paid; and had the leaders in this Spiritual Camp Meeting done their whole duty, they would have given Mrs. Bliss a place among them, where she could have given seances; they would have arranged everything for her comfort that was essential in order to secure good manifestations, and then have paid her for her services, the same as they were the for the services. the same as they must pay for the services of those who occupy the rostrum. They were well able to do this, as many of them live in luxury, and if they expect to occupy an exalted position in the after life, they will find that the neglect of such duties will not brighten their pathway in another world. Her noble guide, Captain Hodges, is looking upon all this injustice with thoughts that would astound them, if his words could be heard in their

them if they could have listened to his silent voice and acted upon his noble principles—fjustice unto They know, or ought to know, of the ability of her spirit guides to bring back to our presence those that have long since left this mundane sphere, and

midst; but, though they cannot hear him, they will feel, some day, that it would have been better for

they well know that she has been persecuted in the most dishonest and cruel manner by the deadly sectarian foes of Modern Spiritualism, for no other reason than her unyielding fidelity to the mission assigned her by the spirit-world. They must know the suffering and neglect she has undergone at the hands of Pharisaical professors of Spiritualism, and that she needs and deserves encouragement and support. For what are they working? For what was this camp-meeting arranged? Was it to gain a certain amount of gold; or was it to lift up those that are in darkness and let them see more light? I do not mean that the multitude should go there without paying for the tents they occupy, but I do mean that a medium so well known as Mrs. Bliss should not be expected to join and assist them. should not be expected to join and assist them with the expectation or understanding that she must pay them for the place she would occupy at their table, or the room that she would hold her seances in. She deserved a place beside the best of our mediums. I care not whether they are trance or inspirational, and never will these assemblies be a means of doing a good work until people car learn to do justice unto each other, and not allow popular opinion to turn them from the path of honor and uprightness. If they organized this camp-meeting to spread the truths of Modern Spiritualism, let them give Mrs. Bliss a tent-give it, I say-and not allow her to buy it of them. Let them make her welcome. Let them place around her the very best conditions that they are capable of bringing around her. Give her refined and educated circles, and they will have the exalted and advanced minds to keep them company and receive that knowledge of the higher life that only the ad vanced minds in spirit-life can bring; and, while they are receiving wisdom from the invisible forces, bey will be elevating themselves to a higher plane, and their advancement will be a means of helping others up the ladder of progression.

Very respectfully, HELEN M. DODGE. 3732 Elm street, West Philadelphia, July 14, 1979.

A Chicago Materializing Medium.

On the 10th inst, I attended one of Dr. Mathew's seances in this city, for physical manifestations, and will send you a brief account of it. The cabinet is a small ante-room off the main reception room, and was thoroughly examined. When the seance is held, a light door with an aperture for the forms to appear, is placed in the door-way, and every opportunity given to skeptics to examine it. In fact the Doctor freely expresses himself as being always willing to go to the skeptics house, change clothes or submit to any examination, and give seances, and has repeatedly done so with good satisfaction. I have attended many seauces for materializations and all the indicia of genuineness were present at the Doctor's seances. For instance the dissolving of the spirit bands upon the dark curtains with a slight electric rushing, or tracking sound into phosphorescent vapor, and quickly vanishing when the materiali-zation is not quite powerful enough to stand the

About a dozen individuals were present of both exes and strangers to each other. One of the number was requested to bring some water to the medium as soon as the manifestations ceased. The pectators were seated in a semi-circle, and singing participated in for a few minutes, when the spirits began to appear. "Dick," the control of the melium, gave all a hearty welcome in his deep powerful voice, while another control "Snowdron," chatted and joked with all. One spirit spoke German to a lady in the audience and was fully ecognized. The medium is only acquainted with the English language. This spirit gave a short explanation in English, that they did not use anguage in their world, as they could converse by neans of ideas.

A very beautiful lady's arm was next thrust traight out of the cabinet, and held for some time. t was very pretty and not over half the size of the nedium's arm, he being a large sized, fleshy person. The fingers were perfect and gracefully pointing

A spirit friend of mine came and was recognized by me, and then the most interesting and beautiful character appeared, gracefully enveloped in a snowy robe, Mamie Stevens, who was shot by her forteen years. The spirit on being asked if she was happy sorrowfully shook her head, and remarked that it was on account of him, and that he would not stay his time out. This materialization was slightly luminous and frequently comes to Dr. Mathew's seances. My grandmother then came in a trim Quaker garb, and distinctly announced her name to me. Then came a large burly negro, who seemed pleased at being able to materialize. Another spirit came but could not speak, its mouth seemingly being represented by only a large luminous spot which seemed almost at times to assume the shape of a mouth, or a large circle of phosphorous which kept moving, clearly demonstrating the fact that it was no mask An old lady appeared and was identified by an old lady, the medium's mother, and with much vigor asserted that she was in hell for a deed she had done in earth life. Another spirit came to a lady who was a Catholic, and exhorted her to pray only to the "Virgin Mary" hereafter. Another lady was affected to tears at the appearance of her minor son, who feelingly implored her not to cry, nother," as he was happy, and had grown up in the spirit world. Several spirit children came that were just able to peep over the bottom of the aper-

ture, but were not recognized. Dr. Mathew's has been giving materializing sennces in this city for over two years, having been developed in California a number of years ago, in which state he was subject to the usual persecution incident to all mediums, as at one time a half a dozen roughs came to one of his seances, and while he was entranced in the cabinet, reached in and violently tore his clothes off him and his cabinet to pieces, in their vain endeavor to find evidences of fraud. He is a regular graduate of a medical college, and of pleasing address, so that if he would only (says his skeptical friends) throw up that "spiritual foolishness," he would soon have a very lucrative practice. Nevertheless as it is, he does fair business as a healer and physician.

Z. T. GRIFFEN,

114 S. Lincoln st., Chicago.

[How is it that our zealous Spiritualistic conmporary of Chicago, has never let its readers know that Dr. Mathews was giving materializing seances in that city? Can it be possible that it was ignorant of that fact? If not will it explain why it has never published a word concerning him.—Ed.]

Alfred James' Mediumship Again Confirmed.

Oswego, N. Y., July 30, 1879, J. M. ROBERTS, Esq:

Dear Sir :- MIND AND MATTER, of last week, contains a communication purporting to come from Chester F. Hull, San Francisco, Cal., from which place he passed on to the higher life. Chester F. Hull was a reporter for the press, as stated, and is well known, especially in Oswego,

his native place, where his relatives and friends re side. Mr. Hull, as a spirit, has the ability and facts to identify himself beyond a question, and I hope and trust that he may find the necessary conditions to do so. Respectfully,

J. B. FAYETTE, P. S.—I asked a reporter of one of our dailies (the Palladium) to notice Mr. Hull's message, which he did. I enclose it:

A "SPIRIT COMMUNICATION." Under the head of "Spirit Communications" in MIND AND MATTER, an organ of the Spiritualists, printed in Philadelphia, appears the following this week, and which we are asked to print:

GOOD MORNING, SIR:—I regarded Spiritualism as a delusion when I was here; but then I was by no means a bigoted man. In fact, I always recognized one thing, that all persons must have a belief of some kind in regard to the future life; and this crops out in a very peculiar way, and is sometimes very laughable. I had every chance to observe this, and I believe that persons are more easily de luded noon religious subjects than in regard to anything else that I know of. I was a reporter for the press, engaged in many places all over the country, and have now a penchant for gossiping around in the spirit life; and, as I can go every where, in fact have a free foot, I calculate that shall be enabled very soon to send my old friends some startling information by means of a spiritual

telegraph. Sign me, CHESTER F. HULL. San Francisco, Cal.



THE CHILDRENS' COLUMN

CREEPING UP THE STAIRS. [SELECTED.]

In the softly falling twilight Of a weary, weary day, With a quiet st-p I entered Where the children were at play I was blooding o'er some trouble That had met me unawares, When a little voice came ringing; "Me is creepin' up a stairs."

Ah! it touched the tenderest heart-string

With a breath and force divine, And such melody awakened As words can ne'er define; And I turned to see your darling All forgetful of my cares; When I saw the little creature

Slowly creeping up the stairs. Step by step she bravely clambered, On her little hands and knees, Keeping up a constant chattering like a magpie in the trees -Till at last she reached the topmost. When o'er all her world's affairs She delighted stood a victor,

After creeping up the stairs, Fainting heart! behold an image Of man's brief and struggling life, When best prizes must be captured With noble, earnest strife; O ward, upward reaching ever, B nding to the weight of cares

Hoping, fearing, still expecting We go creeping up the stairs. O i their steps may be no carpet. By their side may be no rail; Hands and knees may often pain us. And the heart may almost fail :-Still above there is the glory Which no sinfulness impairs, With its rest and joy forever. After creeping up the stairs.

Little Mary and the Fairy.

HARRIET B. M'KEEVER.

Mary Dennis was a dear little girl, and, although she lived in a very humble home, she was a happy child for she loved everyone, and all who knew her loved the dear little girl. One day her mother sent her to market, she went briskly along, did her errand, and was hurrying home with some meat and potatoes, and a small bag of grain for the chickens, singing all the way like a happy bird. "But who is that?" asked the child as looking at the other side of the road she saw a very small crippled old woman, with a hump on her back, and a very large nose. To be sure the old woman was not very pretty, but she had stopped a while and seemed talking to herself as if she were in trouble. That was enough to make Mary hurry over, and kindly ask, "what was the matter?"

She was a queer looking old body—poor, thin and ragged; her eyes were dark and her old face very pale. On her head she wore a steeplecrowned hat, with a brown squirrel's tail standing up on the side; in one hand she carried a staff and in the other a sack. In answer to little Mary she

breshand in a fit of jealousy about a year age in this city, for which crime he is now in prison for kind child. I have only two pennies, but you are welcome to them; I was going to buy a bat with them, but Johnny and I can wait. I wish I had some, more oh yes, here is an apple which the market man gave me!"

The old woman muttered something to herself, and with a pleasant smile, she touched little Mary's

hand twice with her stick. The poor beggar passed on, croping her sorrowful song, and the kind little girl hurried home, for she knew that her mother must be waiting.

Setting down her basket on the kitchen table, and opening the lid, Mary lifted up her hands exclaim-

"Why, mother! how is this? I only bought little and some potatoes and grain, and here are chickens, and eggs, and fresh butter. Where did they come from, dear mother? Can I have exchanged the basket? No, no, this is my basket, for here is my name on the handle.'

Very much puzzled, Mary ran up stairs to put away her bonnet and shawl, and laid them very carefully on the bed—turning away to get down her box from the shelf, when she turned around the old bonnet and shawl were gone and in their place lay a pretty little hat and a bright colored shawl Mary couldn't understand what it all meant, but touched them over and over again. They were real gifts from somebody, that was certain; "but

who was it?" We will turn a minute to the old beggar, who with a sharp voice, was talking to herself as she hobbled along, when suddenly there passed by a vain little girl-Kate Carter was ber name. She tossed her head very high, sweeping by the beggan with such a haughty step, taking no notice of the threats of the old woman's stick.

As she walked on, first there dropped her fine hat with its feathers and ribbons; and while mourning over that, she felt her elegant dress and cloak jerked from her shoulders. When Kate reached her own door, all her finery was gone, and she sat down on the cold marble stone to cry about he She invited a party for that night—the mome

looked so pretty, and the gas lights were so bright A pink silk dress had arrived, trimmed with flow ers and lace, and Kate had almost forgotten the loss of her finery as she stood in front of the glass to admire her dress.

The guests began to come; while Kate was re-ceiving them she did not see that the old beggar's stick had touched her skeve. In an instant the dress tumbled down on the floor, the lights burned dimly, and close to her, oh, what did she see? The old beggar was there shaking her stick, with a look of angry scorn upon her face. The cakes turned to crackers, the lights all went out, and the beggar laughed as she saw the gay party hurrying away, leaving poor Kate in her rags all alone in But we will now go back to little Mary's home

where the most wonderful things were happening every day. One-night when they were asleep, the strangest thing of all took place. When they awake in the morning the old house had vanished, and they were in a dear little cottage, neatly furnshed. There were four bed rooms, a pretty parlor neat sitting room, and such a snug little kitchen Then there was the little garden full of flowers. Mary sat down in her own little chair in the parlor, and all she could say was ;---

"Oh my! oh my! where did it all come from? And here is a piano, too; there is not a prettier little house in the city." "It's all very strange," said the mother; just like tories we have read." "Yes, dear mother, it seems just like the work of

some good fairy."

Just then there was a loud rap at the door, and the beggar stood smiling upon the carpeted floor.

"Good morning, my darling!" said the old wosome good fairy." "Good morning!" said Mary, bowing her pretty

"You all seem very happy in this nice home; is it not so?" said the beggir." "Oh, yes, my good mother," the days are full of sunshine. Some kind friend has sent us clothing and food, and this sweet little home.

"In a second the beggar's old fags all fell down, and out stepped a bright little fairy, dressed in gos samer robes of the very finest lace. She laughed outright, as she said :-"All the gifts that I sent were for you, little Mary of You pittled the beggar though she was maryout out pulled the obegan, though she was clothed in rags; you gave, your isst penny, sod I did not forget, for in our court we prize the kind words and the bright lays of love had shine in the eyes of dear children. The bright had a father who wait on our queen are the fairtie that go about doing good, and I am one of these."

"I never thought of all these gifts when I got my femiles!" said Mary! wind I cannot speak to

my thanks."
"That was the sweetest part," said the fairy; "I knew it was pure love and pity that led you to be good to the poor beggar. But, farewell, I have an-

In the twinkling of an eye she stopped at the house, where haughty Kate lived; but it was not the pretty fairy now-it was the beggar who rang the bell with a sharp angry pull, as she recalled the scorn of the proud girl.
Shut her out;" said Kate, who spied the beggar

and knew her in a moment. "Not so fast,,' said the old woman, as straight through the hall she passed, into the parlor. As a bright fairy, but angry one, she stood on the warm fireplace, with her wand lifted on high, a dark frown on her beautiful face. And then she spoke, while

Kate trembled at her words. "You remember the beggar—she remembers the scorn; out of this has come all your disgrace, goodness brings its own reward, and pride its own pun-

"I am sorry, good lady," said the girl: "I shall never forget this lesson." "I hope it is really so; never despise the poor; be kind to every one. I will come again to see the fruits of your sorrow, and to inquire if it is real." Thus ends my story. While you remember it take warning, my darlings. Though no fairy will ever cross your path in life, to reward by her gifts, or to punish by heranger, it is certain that kindness always brings pure happiness, and pride and selfishness its own sting.—Godey's Lady's Book.

Mrs. M. B. Thayer.

Dear Sir :- I wish to give your readers a brief account of my first experience with a flower medium. I have been deeply interested in that phase of mediumship, and read the accounts by others with much pleasure, but never had the privilege of being present at a flower seance until I was in Boston, a short time since, when I was present at one of Mrs. Thaver's seances.

The room was examined—the medium was with us in the bright gaslight until the seance commenced. The door was locked and one of the gentlemen had possession of the key. The medium sat between two individuals, with her hands on a piece of cork placed on the table and held by those between whom she sat. The lights being turned down there came a strong breeze, as, it is said, is usual before the manifestations commence, which, in itself, was a powerful test of spirit power, for it could not be produced by any known law. In fifteen minutes we all heard a swooping sound and something striking the table with some force, at different points, that is, before each one of us. A light was struck, and before us on the table was a pine bough three feet long by two and a half wide, with new buds, or cones, of this year's growth upon it as large as a man's thumb. Flowers in abundance came to each and every one in the circle. There were seven calla lillies, of more than ordinary size, eight ferns of enormous size, and one of them a kind I never saw in this country. A number of those present got flowers enough for a large bouquet; and yet, all were covered with a dampness like dew, and in perfect shape, not a

eaf crumpled, nor a decayed spot on any leaf, nor stalk broken. It was a most wonderful seance, and I would ike to have those wise savans who accuse Mrs. Thayer of fraud, as I heard old professed Spiritualists at Harvard Rooms, New York, doy-explain this demonstration of spirit power. No rose buds, wrapped in a handkerchief, can explain how a pine bough three feet long got into that room, nor the abundance of large flowers, without being injured. At the time I replied to those who made the attack on flower mediums in Harvard Rooms, that I had never seen for myself. But now I have seen and know whereof I speak. I, at that time, took testimony of others, but now I can testify myself, and

this is my mite towards doing justice to as good a

medium as we have among us Give place to this in your noble paper and oblige true friend to mediums.

P. C. Mills, a true friend to mediums.

Conway Centre, N. H.

LONG ISLAND CITY, N. Y.,

The excellent and timely editorial which appeared in your last issue, on the cruel persecution and imprisonment of D. M. Bennett, has given, I believe, high satisfaction to all true Spiritualists in this part of our country. Believing that your readers are interested on the subject of our religious or spiritual liberty, as ordained for all United States citizens in the Constitution, induces me to hope that the item of news contained in this letter will not, to them, be unacceptible or unappreciated.

On Friday last, August 8, a meeting was held at the Astor House, by some twenty-five or thirty of the leaders of the Liberals of this country, among whom were Messrs. Elizur Wright, R. Ingersoll, T. B. Wateman, H. B. Brown, J. K. Ingalls and Courtlandt Palmer, to consider what steps should be taken to secure and enforce attention to the ordainments of the Constitution, as regards the religious liberties of our people, which, at persent, are certainly grievously neglected, disobeyed and invaded. While the unjust and cruel imprisonment of the editor of the Truth Seeker was unquestionably the proximate cause of the meeting, it is be-lieved that the ultimate effect of it will be to curb the insolence of the orthodox innovators and intriguers against the spiritual or religious liberties

To that end it was proposed that a convention of Liberals should be called at Cincinnati, Ohio, of all who are satisfied to maintain, and to cause to be maintained, the law as it is in the Constitution, viz: "Congress shall make no law respecting an establishment of religion, or forbidding the free exercise thereof;" which, as beforesaid, is held to be now wrongfully and unjustifiably infringed. 1. By the unwarranted introduction of religious

deas into public documents. It may be said that the act complained of was introduced by Washington, but, notwithstanding, it is justly contended that it is an attempt at the establishment of a religion, and, as such, condemned by the Constitution.

2. By the appointment of chaplains by Congress.

These are acts decidedly conflicting with the quoted ordainment of the Constitution, and cruel attacks on the religious liberties of our people. The claims of members of Congress, or soldiers or sailors to engage chaplains for themselves is not disputed, but the thrusting of religious teachers on people who, generally, do not credit their statements, is a monstrosity utterly subversive of the dearest rights of our citizens. 3. By the payment of chaplains out of the public

funds. This is simply an act of robbery, committed by egislators either in ignorance or in cuntempt of constitutional law. 4. By the exemption of churches and church

properties from taxation. All honest people will endorse this just demand. Even orthodox Christians ought to be ashamed to bear what they call "the word" from pulpits built out of monies stolen from their neighbors by this complained of discrimination. 5. By the imposition of "Sunday laws" by the

All such laws are inovations of the rights of American citizens, rights decreed as pertaining to hem by National, and consequently above State laws. If Congress cannot make a law "respecting an establishment of religion, a State cannot. All penalties under such edicts are unwarranted impoitions, and unjustifiable invasions of our religious

With regard to what are known as the "Comstock laws," they were condemned, 1. As an invasion of the power tacitly granted to the State, viz: to try and to punish their own criminals: save in the case of treason. 2. As introducing a system of espionage into, nd a consequent debauching of the service of the

public mail. At same time, I am informed (for I was not present at the meeting) that the opinion was unani-mously held, that it would be advisable to strongly, recommend the passage of stringent State laws, accurately defining and punishing all criminal actions, which could be justly scheduled as "ob-

Some idea of the zeal and determination of the few Liberals, there gathered together, can be estimated from the fact that more than one thousand dollars was readily and immediately subscribed for the purpose of defraying the preliminary expenses of the forthcoming Cincinnati Convention.

of the forthcoming Cincinnati Convention.
Yours respectfully, ROBERT W. HUME.
P. S. In my next I will point out the sources from whence we expect to derive aid and comfort in our attack on the bigotty and fanaticism that is now seeking to overthrow the religious liberties of our people.
R. W. H.